

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., Thursday, July 13, 1922.

New Series, Vol. XXIV, No. 24.

There were forty additions to church in the meeting recently held with Pastor Harris, at Thomasville, Ga. Dr. W. M. Anderson did the preaching, and Home Board Singer P. S. Rowland, of Newman, Ga., had charge of the music.

University Baptist Church of Baltimore passed very complimentary resolutions about the work of Dr. R. S. MacArthur who has supplied there for two months.

Pastor J. H. Hooks of First Church, Winona, will begin a meeting July 16th, assisted by Evangelist S. C. Wolf of Dallas, Texas. He asks for your help in prayer for a great meeting.

Brother C. L. Hargrove writes that West Corinth Church has had a great revival. There were 12 conversions; ten additions by baptism, five by letter, five reconsecrated their lives, one surrendered to the ministry.

J. C. Richardson, pastor at Forest gets out a weekly church bulletin to serve local needs.

Clarke College will have five strong men in the faculty for next year. They are all honored college graduates and men of high character.

Brother James Spikes reports that there were fifteen received for baptism as a result of the meeting at Overt, and two by letter.

Dr. Ray Palmer of Kansas City, General Delivery is open for evangelistic engagements for fall and winter.

Dr. Venable has been compelled to discontinue the exposition of the Sunday school lesson in the Baptist Record during the revival meeting period. We hope for their early resumption.

The Home and Foreign Fields for July has on the front cover page a picture of a Choctaw church at Union, Miss., with a group of Indians in front. Look close and you will find a candidate for Congress.

A successful summer normal for teachers closed Friday at Clinton. State Superintendent Bond says it was the best ever held in the state. A normal is now in progress at Clarke College with about 350 teachers attending.

Mrs. Susie Williams, housekeeper at Dockery Hall, Womans College, Hattiesburg was operated on recently for appendicitis. She was quite ill but the girls who knew her in college will be glad to hear she is now improving.

The Manufacturers' Record tells us there is a great revival of church building in the South where houses to the amount of \$25,000,000 are being constructed. This is a good sign of prosperity and liberality very gratifying.

Saw a picture of the Jordan in a Presbyterian paper the other day. Looks like a good place to baptize in.

It is announced that Gypsy Smith Jr. who held a meeting in Jackson in May will begin in Hattiesburg Nov. 29th to continue three weeks.

The First Church, Greenville, S. C., has a vacation Bible school. It runs three hours a day, has 180 boys and girls and seventeen teachers and officers.

Dr. L. R. Scarborough has a list of names of students and professors in the South Western Seminary who can be had for work in revival meetings. If interested write him.

Five thousand two hundred churches in the Southern Baptist Convention territory reported no conversions last year. Still more had no revival meeting.

Pastor T. J. Moore reports a good meeting at Eden where five were received into the church, two of them by baptism. The pastor preached during the meeting and Mr. John Sproles led in the singing. The church was greatly revived. Brother Moore has about recovered from the injuries received in the automobile accident.

When thieves fall out honest men get their dues. A representative of the Anheuser Busch Brewers has recently complained that the United States is the biggest bootlegger in the world as the sale of liquors is permitted on the ships under the control of the government. When Satan rebukes sin it must be pretty bad. And it ought to be stopped.

Lee County Baptists have organized their association by forming an Executive Committee. This committee has launched a monthly paper. The Lee County Baptist, of which Pastor A. J. Dickinson of Tupelo is editor. The first issue was for July. It is vigorous and aggressive, and if it does not tend to localize the interest of the people is capable of great good. It will be distributed free among the churches.

Distance sometimes lends enchantment, and there are people who think they can send their sons and daughters to schools out of the state to be properly educated. There may be special cases where this is justifiable, but as a rule, they will "go further and do worse". In another state to which some of our young men go to college, it is a serious question with some of the pastors whether they can afford to support these schools. In another state the denominational paper tells of a big ball at commencement in the city where the Baptist College is located, at which drunken young men and drinking women caroused till they were driven away. We have not had to contend with these things in Mississippi and let us pray that the Good Lord may continue to deliver us.

The First Church, Shawnee, Oklahoma has granted Pastor J. B. Lawrence two months' leave of absence to work for the Baptist University of which he has become president. The effort will be made to crowd the school with students. When school opens in September final arrangements will be made as to his relation to the church and University.

The pastors of Hinds and adjoining counties met in Jackson on July 3rd. The morning was spent in profitable conference about plans of work in the churches. A church training school was a live topic. Enlisting all the members was the objective. The afternoon was spent in Bible study and all were wide awake. The ladies of the First Church furnished a delicious luncheon.

Pastor W. A. Murray rejoices over a good meeting at Kiln and a great baptizing in the Jordan River. He was assisted by Dr. Theo. Whitfield of Gulfport whose simple and powerful gospel message drew great crowds of all denominations. Church greatly revived and 22 added, 12 for baptism. All denominations, including Catholics witnessed the baptism and heard an impressive sermon from Dr. Whitfield on "Dead to sin, Buried and Raised to a new life."

A brother from Monticello writes that an old negro, eighty eight years of age, was baptized last Sunday. He had long been a member of the Methodist church. He has not been able to walk for many years and was carried into the water in

a chair and supported by two preachers, being baptized while sitting in the chair. This was the requirement of a good conscience working in harmony with the word of God.

The pastors of Holmes and Attala County met in Durant on Wednesday of last week and organized a pastors conference for mutual profit in matters pertaining to their work. Some of the preachers were in meetings but about ten were present, and plan to meet once a month. Brother Cinnamon was elected chairman and brother Mobberly Clerk. Brother Posey was made vice chairman. It was an all day meeting and thoroughly enjoyed.

At the South Mississippi Assembly, Hattiesburg, July 23-28, Bro. N. T. Tull will teach a class in Church Finance, using the same outline prepared and used in the course of instruction conducted by him in the recent Vocational School in Nashville. Every pastor, deacon, and church treasurer who can arrange to be on hand and take this course should do so.

The Lamar County Press, edited by Hon. Jos. Dale has a strong editorial (July 6) on "Who's to Blame" in which some plain truths are spoken in a wholesome way about the present day dangers of social sins and sexual dangers. A Jackson physician is quoted as saying publicly that never a week passes but some young girl comes to his office for help in hiding her shame. If this is true, we are indeed standing, as the Press says, on the edge of a volcano. Many secular papers today are doing royal service in standing for righteousness.

The chief difficulty that will be encountered in planning cooperative work in the Southern Baptist Convention when this campaign is over will arise from the failure of some states to adhere to the original quotas given to the several objects. We are glad that no changes were made in Mississippi and if we are to cooperate with others in the future there ought to be some assurance that every state will stick to the original agreement.

Beginning the 2nd Sunday in June, Rev. Lemuel Hall, pastor at Edgewood, Tex., assisted pastor Madison Flowers in a week's meeting at Anguilla. Twelve were received for baptism and three by letter. Meeting began and closed with good interest. Pastor Madison Flowers says: Hall has tact with the young people, whose interest he secured and held through the meeting. He speaks boldly against sin and presents Christ as the only remedy. The church gave him a very cordial invitation to come back next year.

Recently the church at Anguilla has painted the house inside and out, stained windows and floor, carpeted aisles and rostrum, installed gas lights and bought a new piano.

On Sunday July 2nd the spirit of sister Johnson, beloved wife of Rev. H. L. Johnson passed from their home near Water Valley to her home in the Father's house. She had lived a beautiful life. Shared joyfully in all the hardships of her husband's work, and in the triumphs of divine grace. Her children rise up to call her blessed and many have enjoyed her hospitality and been blessed by her devoted Christian life. Those who loved her and remain a while have great comfort in her proven faith, and the sympathy of many in their loss.



### THE NEW ORLEANS HOSPITAL AGAIN.

W. W. Hamilton, St. Charles Ave. Baptist Church.

The discussion in the denominational press as to the New Orleans hospital has been of great interest to those of us who are working here, and it seems important that the following facts should be brought to the attention of our Southern Baptist churches.

1. This is the third time the Convention has given its approval to the New Orleans hospital, first at Washington, then at Chattanooga, and again in Jacksonville. The Convention has been consistent and persistent in its vote on this subject. How many times will this have to be done, and how many years will it take to have full discussion? When will it be settled? The Home Board is the servant of the Convention through which its finances come, and has no discretion when definitely instructed by that body.

2. New Orleans citizens met the conditions laid down by the Home Board. They were not told at first how the money was to be raised, and they were not limited as to time. When they found that money from the city treasury was not acceptable, then they set about to give it as individuals, and did it in a great and enthusiastic way. They saw to it also that every hindrance as to building and operating was met satisfactorily to city laws.

3. This is not something foisted upon the Convention by the people of New Orleans, but it is answer to the action of our own Convention at its Washington session, and concerns the site selected for the Convention representatives of the Home Board.

4. If the Home Board did not desire to be in the hospital work, then it might have said so two years ago, and if the Convention has made a mistake in its desire then it has made the same mistake three times in succession. The Board has taken previous action favoring the hospital, and did not seemingly object to doing hospital work until this year of financial stress.

5. The statement by Drs. Broughton and Mullins that this should not be given to the Home Board seems to overlook the fact that practically all of our church property here is owned by the Board, that the Home Board has invested its thousands in New Orleans, has built churches and missions, supported pastors and missionaries, and bears the closest relation to the Baptist Bible Institute. Why not turn over all this to local Baptists or to Louisiana State Board, if this principle now applies to the hospital.

6. The same principle of distance would forbid the Foreign Board from building hospitals, or schools, across the sea, and would cause them to turn these over to natives, give the money to associations over there to control. The same principle would forbid Mountain schools, and would close Home Board work in El Paso, in Tampa, in Cuba, in the Canal Zone.

7. New Orleans is missionary ground, with about twenty-five hundred white Baptists in a city of 500,000 population, dominated by Catholics. It is sheer folly to take of this handful of people undertaking the task. As well ask the mountaineers to do their own school work, or Florida to meet the great opportunity in Tampa and Ybor City.

8. The hospital was not to be built for the accommodation of the 2,000,000 Baptists over the Southern States, but as one of the greatest missionary investments that it has ever been our privilege to seize. Such a hospital, in such a place, at such a time is buying up the opportunity of a generation. We have sown the seed, the harvest is at hand, and we are urged by some not to reap.

9. If, as Dr. Pitts who was not there seems to think, this matter was not fully and ably debated, then how can one ever be? Dr. Mullins, as presiding officer gave full opportunity for discussion at Jacksonville, and stated then and there that the charge of lack of debate could no longer be brought against the Convention. Remember also that only one New Orleans Baptist took part in

the debate and that was Mr. C. A. Ramsey, a business man. The speeches made were by others who believed it the thing to do. It was not forced by New Orleans Baptists.

10. Those who would oppose the action taken may not realize it, but they are now seeking to give their work here a wound which would belong in healing, are trying to make Baptists the laughing stock of the city, are helping to discredit the Home Board and the Southern Baptist Convention in the eyes of a Catholic city, and that too at the very time when that city has turned to us with confidence and with the Macedonian call to come in and help.

11. The woman's work was bitterly opposed, and so were the Sunday School Board, the Education Board, the Relief and Annuity Board. Those who oppose the hospital need to go slow, lest they be found to be fighting against God in this time of our greatest opportunity in the city which we have tried so long to win.

12. If money had been plentiful then probably no question would have been raised. Three times the Convention has made its pledge. Let us pay our vows as a people! Surely by our next Convention we will not be so hard pressed, if we are, let us do as we urge our individual members to do and that is to keep the promises we have made even if it means sacrifice and self-denial. The Convention has given its pledge to New Orleans, and the Home Board has been instructed to undertake the task. Let us be loyal to the Home Board and hearty in this great missionary enterprise as in the others which God has opened to Southern Baptists.

### COORDINATION OF EVANGELISM AND ENLISTMENT

O. E. Bryan, Superintendent.

At the June meeting of the Home Board the Departments of Evangelism and Enlistment were coordinated. This does not mean that they were united or combined. Both departments are to remain as they were before the June meeting so far as organization and work are concerned.

The Coordination of these Departments is for efficiency, each can supplement the other on the field, having both Departments under one Superintendent gives opportunity for the direction of the workers, so that Enlistment can prepare the way for Evangelism and then follow up the Evangelistic efforts, enlisting the individuals and churches after the Evangelistic meetings are over, and in many cases Evangelism can prepare the way for Enlistment.

The Evangelists under the Home Board are to continue to function as Evangelists and the Enlistment workers are to continue to function as Enlistment men. These Departments do not interfere with each other, but supplement each other in every well regulated missionary program.

We believe that this adjustment will make the Home Board more efficient in its missionary efforts, that it is a step in the direction of economy and will avoid overlapping and duplication.

Evangelism without Enlistment fails, we believe to adequately conserve the result of meetings in the churches. Enlistment without Evangelism is more or less formal and tends toward a cold and intellectual program. Evangelism finds the diamond, Enlistment grinds the jewel and shapes it for a place in the Master's Crown. We believe that Enlistment and Evangelism are inseparable in the Great Commission. They are both outstanding in the work of the New Testament Missionaries. In accord with the commission of Christ, Paul said to Timothy, "Do the work of an Evangelist", "Preach the word", "Be apt to teach", "Neglect not the gift that is in thee", "Give attendance to reading, exhortation, to doctrine", "Endure hardness as a good soldier of Jesus Christ", "Study to show yourself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth."

### GOD'S MAN FOR THE HOUR.

By Hendon M. Harris

It was a dark hour in the history of Christianity when the church at Jerusalem was scattered to the four winds by persecution after Pentecost. No, it was not dark—it only appeared to be dark. The greatest of the persecutors was turned into its greatest evangelist. Saul, the persecutor, became Paul, the great missionary. This was not according to man's wisdom. When God, by a vision, commanded the holy Ananias to go and heal Paul, Ananias remonstrated, "Lord, I have heard by many of this man how much evil he hath done—" Do we not sometimes like Ananias think we know more about whom he should use and how he should use them than God does himself? The church at Jerusalem was afraid to receive Paul until persuaded by Barnabas. One of the most useful missionaries in China today felt the call of the Lord to come to China when he was a mature man with a large family and was urgently asked to give up the thought of coming to China but he came and so today Dr. Ayers of our Southern Baptist Board in Shantung is doing a noble and efficient work as a medical missionary there. A shoe clerk, Dwight L. Moody, became the greatest evangelist of his generation. A professional ball player, Billy Sunday, has reached hundreds of thousands with his message of the Gospel of God.

For countless years the occupation of a soldier has been despised in China. A current proverb runs: "Good iron is not used for nails,

Good men are not used as soldiers."

Yet today, who is the greatest evangelist in China? He is a Christian soldier who has recently become the governor of this province of Honan. The story of his life reads like a romance. He first heard of Christ in a hospital in north China and has now been a Christian 11 years. He was only a major when he was converted and now he is the Governor of this province of thirty five millions of people, and next to the most powerful military man in all China. His own special division has eighty per cent church members, 8,000 out of a total of little over 10,000. He preaches like a pastor and so do his brigadiers, colonels and majors. In a recent battle just to the west of us, two thousand of these men stood off about eight thousand, though they were almost surrounded for a time. It was God's providential leading that has brought him to this city. He is instituting great reforms. Doing away with opium smoking, gambling, prostitution and foot-binding. Truly we have now the greatest missionary opportunity of our lives. I could write a book describing some of the stirring experiences that we have had during the past few weeks. A big battle was fought to the west of Kaifeng, just outside the city of Chengchow. At the request of the Civil and Military Governors of this province two other foreigners and myself together with a few high Chinese officials were sent on a special train to the front to mediate and stop the battle. There were more and more soldiers moving up to the front all the time until there were about 30,000 on the eastern side and some 20,000 on the western side where Gen. Feng, the famous Christian General had his men. For three days and nights our car went back and forth until we had secured an armistice of 24 hours during which the troops on the Kaifeng side retreated, looting on every side. Fortunately the city was saved from an awful fate in the nick of time by the organization of a nucleus of soldiers for its protection but the south suburb was looted and we live just outside of this suburb. On the night of May 11th we were in great danger. Firing was going on all around us. Hundreds of boys and girls were under my care and protection and other refugees had crowded into our premises. But we were kept safe. Some day I hope to write up a full account of what happened in those historic days. A few days later the soldiers moved to the east and south, burning one large city about 60 miles to the east and looting right and left. Then Gen Feng



came over and took over the control of the province. His soldiers are clean and manly in their bearing and as I have said, his main division is almost wholly Christian.

I hope to write again and tell of what happened in fuller detail. It is a privilege to be here at this time and to play even a small part in the great change that is taking place in this great land with its countless millions of souls. Pray for us. Send us laborers. **THE FIELDS ARE WHITE.**

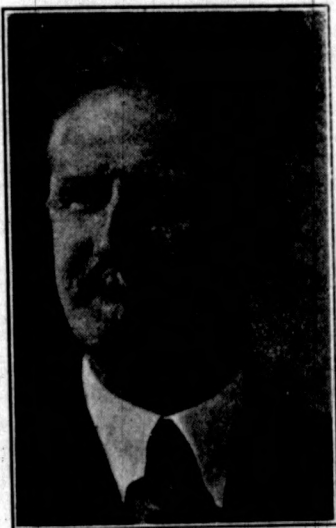
Yours, hopefully,

HENDON M. HARRIS.

Kaifeng, Honan, China.

Authentic Statement by ROGER W. BABSON to be quoted only by permission.

SOUTH BETTER IN 1922 SAYS BABSON.



ROGER W. BABSON.

Author of Making Good in Business, etc.

Continuing his personal survey of business conditions of various part of the country Roger W. Babson, economist, in this exclusive article to the Baptist Record outlines conditions in the south as follows:

"Have travelled these last two weeks from Maryland to Florida and then westward thru Georgia, Alabama and Mississippi. I left Washington in two feet of snow and arrived in Florida to find the roses blooming and the trees laden with oranges. Truly this is a wonderful country. Altho I have been to Europe many times I fail to see why any American has to go to Italy, France or other country to get fine climate. However, the purpose of this review is not to talk climate.

"Conditions are surely better in the South Atlantic States than they were a year ago. At that time it was truly pitiful to see the distress among both the rich and the poor. Like an epidemic the business depression when it struck the south, showed no favoritism. Rich and poor, young and old were all hit together. Virginia, North Carolina, and northern Georgia show more improvement than does the rest of the south. The best cities for sales are Richmond, Va; Greensboro and Charlotte, North Carolina; Charleston and Columbia, South Carolina; Columbus, Augusta and Atlanta, Georgia. Each one of them will show much better business in 1922 than 1921.

"Florida is not included in the above list as— with the exception of the northern part—there has been no real depression in Florida. If Florida were in the western part of the country I should say it will surely be hit by the depression wave some time within the next two years. But considering the fact that the present depression started in the east and that the south has already received its blow, the southern part of Florida may escape this time without being hit. This, however, doesn't mean that Florida will always be immune from business depression. Some day there will be a real estate collapse in Florida just as there has always been in every state after a

period of great prosperity. Central and southern Florida today, however, is one of the most prosperous section of the country. It is truly a wonderful state with superb climate, a very strategic location, while its drained lands are wonderfully fertile. Florida would be the Empire State of the Union, capable of feeding the entire country if its soil were tilled efficiently. Why its people fail to grasp their great opportunity is beyond my comprehension. Miami some day will be a big city. Tampa has great commercial possibilities and some large places will also develop in the center of the state. The center of Florida with its high altitude, rolling country and vast quantity of lakes, lies unknown to the average American.

"When a statistician visits the south he comes to the conclusion that cotton is a weed and not a crop. Cotton grows as naturally and easily in the south as a weed would grow in the north. If the southern planter attended to his work as does the northern farmer, the south would be today the richest part of the country.

The boll weevil which is fast making the raising of cotton unprofitable may turn out to be the South's best friend by forcing the southern planter to break up the land into small holdings and diversify the crop.

"The south has many advantages over the central west. It possesses great natural resources, such as coal and iron, unlimited water power, and splendid means of communication. In addition the products will be in greater demand as the country becomes more prosperous. The per capita consumption of wheat, the main product of the northern agricultural states, does not increase much as the people become more prosperous. The demand for cotton, sugar, beef and legumes, increase very much with prosperity of the country. As the people become better off they eat more vegetables and less corn bread and bacon. Hence, the great opportunity in the south lies in diversified farming, breaking up the large tracts into small farms, the introduction of good stock, and the planting of more legumes. Statistics show that with the finest agricultural opportunities in the country the south today does not even feed itself.

"I am especially impressed with the religious interest found in the south. This shows that there is a good moral foundation upon which to build.

"It is debatable as to whether at present the negro is an asset or liability. Some good European immigration to teach him how to work efficiently and speed him up would help.

"Besides stimulating the labor the soil must also be stimulated by the much more liberal use of fertilizer. Just now the fertilizer industry of the south is very much depressed. Fertilizer manufacturers need not worry, the fertilizer business will come back in good shape.

"If space permitted I should also like to write of the wonderful Foreign Trade opportunities possessed by New Orleans, Mobile, Pensacola, Jacksonville and other southern seaports. Trade with Mexico and South America is quiet now but some day this is to revive. At that time the south will greatly benefit.

"Personally I am distinctly bullish on the south. The young man of the north I should advise to go south rather than west. Certainly our South Atlantic States offer agriculturally, industrially, and commercially better opportunities to the young man of today than do South America and I know South America.

"The gradual steady rise in the stock market is reflecting an improved morale in general business circles. The index number of the Babsonchart has risen 2 points during the last week and business now stands 16% below normal. Considering the extent of the readjustment and the progress being made things are going in a very orderly fashion.

#### THE DIVORCE LAW FOR THE CANAL ZONE

Speech of Hon. B. G. Lowrey of Mississippi, In The House of Representatives, Friday June 16.

Mr. Chairman, the thing entirely in order now seems to be to talk about something entirely irrelevant. Yesterday we passed a bill pertaining to the Panama Canal Zone, and containing a divorce law. I was very much opposed to some points in that divorce law, but I could not get opportunity to discuss them. Yet I am not willing to let the whole matter pass without definitely uttering my protest.

In this bill we are giving to the Canal Zone its first law on the divorce question. That law certainly ought to be seriously considered and carefully framed, for we are dealing with a matter which touches the happiness of homes and the social and moral conditions of people.

The divorce law which we pass for the Canal Zone will perhaps for generations effect the ideals and morals of those who make their homes in the zone and possibly of those who come and go. We are, perhaps giving the tone to things in a new country, where the social order as now shaped will continue for years to come.

Certainly no one will deny that the family is the most vital unit and the home the most vital institution in our whole economic and social system. Whatever injures the home and the family relationship poisons the very fountain from which our civilization flows.

The marriage tie between man and woman is the bond that holds the home together. Violate that and you begin the disintegration of our whole social system. Give to a people lax principles and views on the sacredness of the marriage relation and you have laid the foundation for a rotten condition of morals.

Law is a great educator. People generally come more and more to approve what the law sustains. This bill makes too easy the cancellation of the marriage vow. It provides for nine legal grounds of divorce. I am inclined to approve the plan of the State of South Carolina, which provides for no final divorce, and hence does not allow either party to marry another after separation.

At most I feel sure we ought to have more than two or three legal grounds for divorce, and at most only one ground on which the divorced person could marry another. We shall never find anything better than the teaching of Jesus of Nazareth on this or any other moral question.

We can not afford by our legislation or in any other way to inculcate into our young men and women a loose idea of the sacredness or the "bindingness" of the marriage obligation. When we lead our people to consider marriage a light matter and a condition that can be put on and off at one's caprice and pleasure, we are preparing the way for a future of sin, sorrow, and trouble.

#### "DENOMINATIONS A SUICIDAL CONCEPT"

E. L. Wesson

Before me lies The Christian Century of June the eighth, and on page 708 is an article headed as above.

Before saying some things about denominations, I must say a few things about a number of writers who might be styled, Self-chosen, self commissioned rectifiers of religious conditions, whose wish is to destroy the old landmarks and put the religious world on the broad plains of agnosticism concerning all things, things both secular and sacred.

This class of religious rectifiers, with their tendency all against the old ways, which have built the world up to what it now is, have strangely sprung up among us like "the tares among the wheat". In fact, I somewhat believe that in the present condition I see the best real illustration of the wisdom of Jesus in that strange "parable of the tares and the wheat" that I have ever seen. In that parable, a good man sowed good seed in his field, but while men slept an enemy sowed tares, and the tares were up and choking the

(Continued on Page six)



# The Baptist Record

BAPTIST BLEND JACKSON, MISS.  
Phone 2131.  
\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD.

R. B. HUNTER, Cor. Secy.  
P. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list.

Obituary notices, whether direct, or in the form of resolutions, of 50 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL

### EFFECT OF CONVENTION ACTION.

Funny things surely do happen these days. But among the newest is the idea that a resolution adopted or motion passed by a Convention, the Southern Baptist Convention for example is not to be taken as expressing the opinion or decision of the convention. Just now it happens to be the Baptist Courier of South Carolina, whose editor the good and wise Dr. Cody is contending, not exactly that the adoption of the report on Education does not express the attitude of the Convention on the question of evolution, but that it is not to be supposed that the adoption of the report expresses any attitude on the question of Evolution.

If we understand Dr. Cody it is his judgment that the Convention adopted the report on Education not as the voice of the Convention but that the convention merely says to the public that this is what a committee reports but we do not express any opinion on it one way or the other. In the name of all that reason and parliamentary procedure stand for beloved, then what is the use of having any motion at all, and what is the use of voting on anything? Why not just appoint a committee on any subject and say, "Go to write you a report and send it out to the world and say anything you want to say; only understand that the Convention is not responsible for it, and you are speaking for yourself alone? Why not anybody who wants to pass a resolution in the minutes and broadcast it to the world, be allowed to offer it and have the whole convention vote for it, always understanding of course that it is only the brother's personal opinion and nobody else is responsible for it? What does a vote of the convention mean if it does not express the opinion and judgment of the convention?

It is the habit of the United States Congress to allow a man to speak his sentiments or even to publish in the Congressional Record a speech which he has never made. But the United States Congress has never justified itself by voting a measure and putting it through in proper form as a mere courtesy to a member or a committee, without thereby making it an act of Congress, the expression of its own will and judgment. It is a brand new idea that a vote of the Convention does not express or is not intended to express the mind of the convention.

Now the only explanation of the *ex post facto* opinion of the Convention, that the wish has been father to the thought. The part of the report on Education which is under discussion reads: One can understand both the Bible and Evolution and believe one of them, but he cannot understand both and believe both. There was a feeling, we doubt not, among a few at the conven-

tion that this was a too severe condemnation of those who try to hold to the Bible and Evolution. But that it expressed the conviction of the Convention as a body, the vast majority of those in attendance, we have not the slightest doubt. The people knew what they were voting for, for it was known that some deliverance would be made on this subject. Their ears were wide open, and the report was read with great plainness and emphasis. If such a deliverance had not been made by this committee, one at least as strong and plain would have been presented and would certainly have been adopted. The heart of our great denomination, the masses of our people are sound on this subject and do not hesitate to say what they believe.

Our people are sensitive and jealous of anything that rises to contradict the word of God, or puts a question mark after any of its statements. No man can believe in the theory of Evolution as applied to man and at the same time accept as history and fact the account of the creation of Eve as found in Genesis. The minute the Evolutionary theory comes into control of a man's mind, the Genesis story is relegated to the garret of myths and legends. Yes, beloved the Southern Baptist Convention knew what it was doing when it adopted the report on Education and registered its own mind. It was not the effort to get rid of a difficulty by telling a crazy man, "Yes, yes, you are right: we agree with you," merely for the purpose of keeping him quiet, and avoiding an outbreak. As to why there were some members of the committee whose names were signed to the report they may explain if they wish. But the Convention has voted.

### MYSTERY OF GOD.

The word mystery means something that has hitherto been hidden, but is now revealed. There are a number of these mysteries spoken of in the New Testament, such as the mystery of the gospel, the simple plan of salvation by faith in Christ which no man would ever have devised or discovered, but which God revealed. Another is the mystery of godliness, the way men are made godly, not by their own striving but by taking in of the great truths concerning Christ. Another is spoken of as "the riches of the glory of this mystery, which is Christ in you the hope of glory." That is the indwelling Christ and not a merely external helper. Another is the mystery of the purpose of God to include the whole world in his saving work: "It hath now been revealed unto his holy apostles and prophets in the Spirit, that the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel." All of these and others are among the things "which for ages have been hid in God" but are now "made known."

But our concern now is only with the one indicated at the head of this article, "The Mystery of God, even Christ." It is plainly taught in the Bible that the vast majority of the people in the world have not the knowledge of God. Many of them have never heard of the true God, and in many is a very dim and vague conception of God. Not only do people in heathen lands have no real knowledge of him. It is exceedingly difficult to keep the Jews in the way of obedience and righteousness, because their hearts were not circumcised to know him, Deut. 30:6. They were continually turning away from the Lord.

Today the knowledge of God is as much a matter of divine revelation as ever it was. "Canst thou be searching find out God? Canst thou find out the Almighty to perfection. It is as high as heaven what canst thou do? deeper than hell, what canst thou know?" Jesus gives himself the answers to these questions: "No one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him."

It is not surprising that there are people in Christian lands who call themselves agnostics.

They are well named. They do not know God, and they are confused as to the very fact of his existence. If men were entirely upright and pure in life, the material world might be convincing as to the existence of God. But as it is nobody's life is radically changed by what he learns of God in nature. There are people in Mississippi who know as little personally of God as people in China, and their lives are as little influenced by him, or by their knowledge of him. To many he is a God afar off and not a God nigh at hand.

How different it is with one who has had revealed to him the light of the knowledge of the glory of God in the face of Jesus Christ. This does not mean that everyone who hears about Jesus, knows God. It does not mean that the mere reading of the New Testament, nor even familiarity with its contents brings the revelation of God. There are some in our churches today of whom the saying of Paul is true: "Some have no knowledge of God: I speak this to move you to shame."

Now Jesus is called the "mystery of God" because he brings to light the secret of his existence. He reveals him to men. If God had been a vague idea, an uncertain factor in the lives of men hitherto, Jesus brings him into manifestation. The word became flesh and dwelt among us full of grace and truth. He said to Philip, "He that hath seen me hath seen the Father." He is the effulgence of his glory and the very image of his substance.

It is the will of God (Col. 1:27) to make known what is the riches of the glory of this mystery. Paul says, "It was the good pleasure of God to reveal his Son in me," Gal. 1:16. Our only hope of knowing God is through Jesus Christ. But our hope is sure of fulfillment if we are willing to receive him into our hearts and enthrone him in our lives. He is the fulness of the godhead and we are made full in him. He stands at the door and knocks. If any man hear his voice and will open the door, Jesus will come in to sup with him and also to be host for the one who admits him. All doubts and uncertainty vanish when Jesus comes in. The questions and hesitation cease because God becomes real to us in the person and work of Christ.

### THE BASIS OF APPEAL.

There has been a marked improvement in the sentiment of our Baptist people toward the denominational paper. To be sure we have not yet reached the desired attitude of mind altogether but there has been an improvement. This writer has been editing the Baptist Record for ten years and has watched with interest the changing disposition of our people. Several years ago it was not uncommon to get a letter like this: Please stop my paper. I never wanted it anyhow and don't read it. I took it merely because I felt sorry for old brother Blank and gave him the \$2.00. It's been a good while since we got a letter like that.

Sometimes a letter comes like this: The ladies of our church were taking subscriptions and I just wanted to help them out. Now our mental and spiritual reaction under these circumstances was one of mingled resentment (forgive us) and of pity for a poor soul who had neither good manners nor any appreciation of spiritual values. We have always wanted to preach on "Easau that profane person" who despised his spiritual birthright and sold out for a stomach full of soup. We have never put the Baptist Record forward as a petitioner for favor, but we have always offered it as a helper to faith and a means of personal growth. We are saying this because we are asking our pastors and others to assist in increasing the circulation of the Baptist Record and we want them to put their appeal on the proper basis. We do not come as a mendicant asking for assistance (God forbid). We come offering help to every Christian, to every church and every good cause. The denominational paper does not exist for itself, but for the service it can render. If we did not believe that it gives more than it



gets from every subscriber, we should have nothing to do with it.

It is not asking for support because it is a denominational organ and belongs to the Convention. It is asking for a chance to serve, to make men and women better, to help young people to a more intelligent and efficient Christian life. We do not base our appeal primarily on the value of the paper to the denominational work. That may be important, but the first office of the paper is the development of the individual Christian. If we do not have better people we will not do better work. The paper must help our people in the building up of their Christian life. To this we devote our first energy and effort. Now our people must be made to desire a higher attainment in Christian living. Many of them are too easily satisfied. This is primarily the task of the pastor. And they must be made to see that the reading of good books and of current Christian literature helps to do this work of building one up in the faith; that it is indeed necessary to his Christian growth. Peter tells us, In your faith supply virtue and in your virtue knowledge. If you do not supply knowledge the pipes to your soul are stopped up and there will be no development till this remedied.

Pastor J. W. Gillon resigns at Mayfield, Ky. to accept the pastorate of First Church in Winchester, same state.

Virgil M. Hailey becomes pastor at Ladonia, Texas.

It is said that a jury in Georgia recently had on it five or six preachers. Lawyers who were defending some men who had been indicted had the men plead guilty as they knew what was coming to them. A judge in Kentucky saved court expenses by having a preacher to pray for the men who were indicted, whereupon they plead guilty and were sentenced.

Some folks from Europe think they have seen America when they have landed in New York. Far from it, there are nearly four foreigners in New York to one native American. And yet some of these Europeans go back home and write their impressions of America and especially prohibition when they have mixed with this confused mass of humanity in New York.

Unhappy Ireland is in a furor of civil war. This time it is not Ireland against England, nor Catholic against Protestant, but Catholic against Catholic in Dublin. The Free State forces are winning out on the Republican forces, and Ireland will remain a part of the British Empire of its own choice.

We rejoice to hear of the success of the summer term of Blue Mountain College. It was a wise move. Why should building and equipment and teachers and pupils lie idle for three months or more in every year. It is as a bachelor remarked when he saw two girls kiss, "a waste of good material." We congratulate Dr. Lowrey on his initiative and his good success. We doubt not his school opening in the fall will be the bigger and better for it. He has a good advertisement in the Baptist Record which is interesting reading.

The Baptist Courier quotes the action of the Northern Baptist Convention affirming that the New Testament is the "all sufficient ground of faith and practice and we need no other," and deduces from this that no Baptist church in that Convention can now consistently refuse admission to any one coming from any Protestant church without baptism. We do not so understand the effect of this action, but it does permit any Baptist church to receive such applicant without baptism. But this is what some of them have probably been advocating already.

# THE GOVERNMENT ACTS CONCERNING THE TURKISH ATROCITIES.

A. J. Barton, Chairman of Commission on Social Service, Southern Baptist Convention.

The brethren will recall that the Convention at Jacksonville adopted a resolution offered by Dr. O. L. Hailey instructing the Commission on Social Service to call to the attention of the President of the United States the atrocities which are said to be perpetrated still by the Turks against the Christians in the Near East, and to request him to cooperate with the other powers in putting an end to these atrocities.

Immediately upon returning home the chairman of the Commission on Social Service addressed a letter to the President conveying the action of the Convention urging the President to act and requesting that he advise whether he would and how far he thought it expedient to go.

All of the brethren and sisters will be glad to know that I have received a letter from the Department of State written by the Chief in the Division of the Near Eastern Affairs indicating that the government is moving, in company with others, to change conditions in Asia Minor. The letter says, "In reply I beg to inform you that the President has agreed to designate representatives to cooperate with persons named by the British, French and Italian Governments in an investigation of atrocities alleged to have been committed against minorities in Asia Minor." As this information is passed on to the constituency of the Convention it is sincerely hoped that every reader will pray earnestly for the Lord's guidance and blessing upon our Governments in this important matter. Continual and earnest prayers should be offered also for the Lord's blessing and protecting hand to be upon the suffering and starving in the Near East.

It will be recalled that the Convention made the Foreign Mission Board its agency and channel for Near East relief and requested that the Foreign Board combine the Near East relief with the Russian and Chinese relief, and to name a day on which our people will be asked to contribute. It is hoped that all of our churches and Sunday Schools will fall into line and give hearty cooperation in whatever plans the board may announce and make generous contributions to the suffering and starving millions of all these lands. Alexandria, Louisiana.

## A GRACIOUS PROMISE.

As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. Jos. 5:1.

Moses had come to the close of a remarkable career. After eighty years of preparation he had spent forty years leading the Children of Israel from the land of bondage to the land of Promise. Having come the second time to the border of this land, the great leader was led up the mountain where he might view the riches and beauty of this promised possession. Then the spirit of this great man passed over the river to the Heavenly home; while in a vale in the land of Moab, "The angels of God upturned the sod and laid the dead man there."

But Moses' task was incomplete. The Jordan had not been crossed, neither had God's people come into their inheritance. Another must take the place of Moses and lead the people on. Joshua had already been appointed for this task and the Lord appears to call him to performance of the service for which he had been anointed. He reminds him of the expanse and wonder of the land over which he had traveled as a spy. He also reminded him of the peoples that must be driven out if the land is made their own. He assures him of the success of the undertaking and strengthens the assurance with this gracious promise: "As I was with Moses, so I will be with thee; I will not fail nor forsake thee."

Oftentimes we overlook the little words in a sentence and thus miss much of its meaning. Let us keep our minds on the little words "as" and "so." As this gracious promise fell on the ears

of Joshua I think he must have remembered first of all the constancy of His presence. His mind must have gone back to that first great morning when the presence of God was made manifest in the pillar of cloud that led them on, and memory traced it till at the eventide it changed to a pillar of fire that lighted their way through the night. Again, he walked through the Red Sea on dry land; he saw the bitter waters made sweet; he ate again the manna that came in the morning and the quails that came at evening. He traced his journey through all those forty years and he found that there was never an hour when God was not with him. Then his heart must have leaped with the thought, "He'll be with me all the way."

As Joshua meditated further on this gracious promise I imagine he asked himself, "What did God's presence mean to Moses, and what will it mean to me?" The first answer was, support. He supported him physically, so that when at one hundred and twenty years of age he scaled the mountain to view the promised land his natural strength was not abated and when his eyes were lifted to behold the scene they were not dim. More than that he gave him spiritual support. When others doubted his faith was strong. When the souls of others fainted his was strong for further conflicts. Too, God's presence meant instruction. Joshua recalled the wonderful words spoken to Moses in the mount. He also remembered that in the midst of every trying circumstance God so directed that Moses would make no mistake. Then he saw that God's presence also meant leadership for Moses. Israel was unorganized and untrained. There was a tendency to be rebellious; but Moses was ever able to hold the people in check and, though by devious ways, he led them on towards their goal. These were just the things Joshua needed for the completion of the task and he rejoiced in the thought, "As God was with Moses so he will be with me." A casual study of the life of Joshua reveals how fully God kept his gracious promise. He never failed him, and in his presence Joshua found wisdom for planning, discretion for leading and power for accomplishing. God's presence meant so much to him that at the close of his career he called the people to the worship of Jehovah with these words, "As for me and my house we will serve Jehovah."

There are still unfinished tasks. Others have labored under the leadership of Jehovah and have entered into the reward of their labors. He is constantly calling others to take their places and work towards the completion of this glorious task. Gentle reader, he may have set you in some place to work for him, or he may be calling you to a place where work needs to be done. The task may seem too much for you and it may lift you out of your present sphere; but, remember, he never gives a call to service without saying, "As I was with Moses so I will be with thee; I will never fail thee nor forsake thee." Many others since the days of Joshua, have testified to the fulfillment of this promise. Jesus in the great commission adds his witness to it, and the writer to the Hebrews, by quoting this promise in chapter thirteen, verse five, assures us that we are included. Then let us be courageous, and go to our task singing.

"If Jesus goes with me I'll go, anywhere!"  
"Tis Heaven to me where'er I may be, if He is there!"

I count it a privilege here His cross to bear;

If Jesus goes with me I'll go anywhere!"

Bryan Simmons

Laurel, Mississippi.



(Continued from Page Three.)

wheat before the reapers were aware of what had been done. So it is with the condition today. While the sowers of truth have been sleeping, feeling that the truth of God was impregnably fixed in the minds and hearts of Christian peoples, the opposers of the old-time doctrines of the word of God have been secretly sowing the seeds of agnosticism and evolution in and through our schools until the whole field is fearfully infested. From all indications the tares are exceedingly thick in many places, some of them the highest places of Christian culture. It is a sad condition.

Waking up to the fact, we are much like those of whom our Lord spoke—those who said, "Shall we root up the tares?" And His answer comes in for deepest study. He said, "Nay; lest while you gather up the tares, ye root up the wheat with them". This is a most delicate mixture. Roots are entwined with roots and the leaves are so much alike that it is hard to tell what to do. Before doing anything, except teaching, it will be well to pause long over the answer given in that parable, "Let both grow together until the harvest".

Many good men see their heads, when they begin to think they know somewhat, and want to be counted as scholars. If we go on sowing the GOOD OLD DOCTRINES OF GOD'S ETERNAL TRUTH; at the same time showing that all of the Modernism of today is nothing but unproved assertions, suppositions and interpretations—NOTHING WHATEVER PROVEN TO BE FACTS—, and that it is better to believe that which at least has known historic backing, than to believe extravagant assertions based on nothing whatever but speculations, truth will soon prevail.

Christians claim not to know but to believe, "By FAITH we understand that the worlds were framed by the word of God." We have to believe because we cannot possibly know by any facts in hand. But we do know that the Bible has lifted up and blessed every nation that has accepted it, and every people who have obeyed its teachings. But the Bible we would be now as China, India, or perhaps Africa. We do know that it is true that the entrance of Thy Word giveth light. We do know that it has made of those who believe its teachings and embrace its Christ the mightiest peoples and the greatest world builders, both materially, intellectually and spiritually, that the ages have ever known; and we cannot believe that doctrines false to facts and untrue to its teachings could have done that. Therefore we can and do believe the Bible. But who! let me say it and, WHO! can lay aside the light that has grown brighter as the ages have passed, and pointed men to an Eternal, Omniscient, Omnipotent, All-loving God, and plunge into the darkness of speculation as to how the world began, and how things came to be upon it without the wisdom and creative hand of God? If men prefer such darkness, then they must, if truly sane, be tares; for Jesus said, "The good seed are the children of the kingdom; but the tares are the children of the wicked one."

But now to the denominations being "a suicidal concept". That is another of these high sounding statements which history contradicts. All know that while denominations were suppressed, by church and state force, the world was in such a condition that we now call that period "The dark ages". Men were not free to speak just what they thought. Even Galileo or Galileo, was persecuted for saying the sun was fixed and the earth moved around it. But for the fact that men broke loose from the dominating power of those who fought against denominations and set up organizations with tenets of their own, which any body was free to discuss, the world today might be as Mexico was when missionaries first began to go into it with other light than that which had dominated it since it was settled by "Christians." If all had perfect knowledge, denominations would cease. Till all do get perfect knowledge denominations

must continue. It is certain that we can do nothing against the truth, but for the truth. That is, we can't destroy truth. Denominations are, for the most part, the result of somebody's getting or thinking he has gotten, a new angle on truth. He may have missed it, but his emphasis has served to make others think and write and thus the world has been made to see truth from every angle. It is safe to say that what the world was before the Reformation the world would be now had it not been for the Reformation. That is a people suppressed in speech, dominated by a few who claimed to be the only interpreters of God's truth to men, and awed by the shadows of mysticism which hung over the doctrines, rights, and ceremonies of "The Church." Denominations were not a "concept" at all. It is doubtful whether a single man, when he first started out, thought of making a denomination. Their thought was the emphasis of truth, as they saw it, against errors which they felt were crushing men into darkness and slavery and superstition, and the denominations were results of what they did; and "woe worth the day" should they cease to be "Until we all come in (into, or unto) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

Denominations mean, investigation, deep study, free thinking, open discussion, consecration to convictions as to what is truth, an open Bible for all, and titanic efforts to build up the people spiritually and intelligently. That statement is self-evident. Ten thousand times as much is being done to day to enlighten the world and educate the people, and care for the needy, as was done when "the one Church" dominated the peoples under the influence of so called Christianity. No, denominations are not a suicidal concept, but a result of the voice of freedom that burst the bars of church restraint. These denominations are all imperfect, some more so than others; but thank God, under their influence men are free to think and speak what they think, as to the teachings of God's word.

Modernism may make another denomination. Better that than stagnation. Better that than to stay in denominations that now exist and draw pay for undermining the faith which those now teaching such stuff once professed to believe. Better that than to be hypocrites, professing to be Baptists, or Methodists, or Presbyterians, etc., when in heart they are not. Better be a monkey with a tail than hypocrites posing as teachers of science knowing at the time that what they call science is most all speculation built on theory.

Let denominations alone until we come unto the unity of the faith. Christianity is not afraid of light. She stands ready for every FACT, but she stands forever against speculators giving to the world theories and calling them facts, thus shaking the faith of the weak.

It is good the tares have come to light. Baptists and others have been sleeping on their task of mighty preaching. Things have been going so easily that much of our preaching has been very platitudinous indeed, and the world has been starving for the eternal truths of the word of God. If Evolutionists want to go out and form another denomination let them go, and let them be perfectly free to preach their speculations. But let them do it at their own expense. All of them who are men will do that. It is a poor specimen of mankind who is little enough to stay in a denomination whose teachings he repudiates and live off its members. God pity such. I will make this prediction however: If Modernists would draw out of all the orthodox churches and form a denomination of their own, and have to support their own work, some of them would soon look "mighty seedy."

BEN MARRATO IL CANTO.

This is to inform all persons concerned, that one singing "Professor Taylor" and I are not such great cronies as an advertising circular of his, which recently fell into my hands, would seem

to indicate. My acquaintance with the "professor" was performed prestamente, and I have since been singing calathumpian et condolore. I learn also that there are other Baptist preachers in Mississippi besides myself who sing monody et mestoso every time they think of him. His main tune seems to be a schottische.

Con vigore,

J. F. Tull, New Albany, Miss.

#### SOME RUMANIAN PICTURES.

Baptisms and a typical Worker.

(Extracts from a long letter from George Pokory of Temesvar sent at the close of 1921 to the late J. G. Lehmann of Cassell for communication to Dr. Rushbrooke, whose Secretary has translated the extracts.)

Our Rumanians usually like to baptize large numbers together. The candidates are examined in their villages, and wherever there is opportunity they are sent for baptism. Also they have acquired a habit of going with whole choirs singing through the streets to the meeting place, and from there to the water for baptism. The first baptism was to take place in Neumoldowa near the Danube on the 31st of July. The brethren had held examination of the candidates until late that night, and had put everything in order with the Gendarmerie. Candidates for baptism from fifteen places were to meet, naturally with the choir. Very many guests had been invited. From Temesvar one a German brother, and six more singers, from Orwitz, Anina and Neumoldowa and the surrounding villages, many brethren and also the choir went to the place of baptism. Neumoldowa is situated about 80 kilometers from here and all villages between Anina and Neumoldowa took part. The officials from Reschitz and Anina, who were able to make time for it, and the peasants went in conveyances; but most people walked. On the Sunday the Rumanian brethren first held a service with a prayer-meeting preceding. Owing to lack of room the meetings were held in the yard. When the Rumanian village priest wished to hold his service he found only three of his people in the pews. This vexed him to such an extent that he called for the Stuhlrichter (magistrate) and caused him send two Gendarmes to the Baptists in order to look into matters. When these had convinced themselves that from elsewhere were present they tried to drive them away with the remark that they were to hold baptism in their own villages, and not cause such great disturbance. The Gendarmes would have liked best to stop everything, but the leaders amongst the gathering, and those who had come a very long way, would not be driven away. But the speeches, singing and baptizing they were resolved to forbid. In the end the brethren paid money to one of the Gendarmes, who then permitted the candidates from Temesvar to be baptized. However, everything had to be over after the midday meal. The brethren held a short meeting and went then to a cistern at the foot of the mountain and baptized eleven persons in the brook. After the midday meal the sergeant had intended to hinder the baptism and he was very angry when he found everything was completed. After a short interval the brethren again held a service in the Rumanian language which the sergeant did not wish to allow. But a Rumanian brother got up, put his hand in his pocket and took out the Ordinance of the 3rd April 1921, which the Kultusminister, Octavian Cogo, and the minister of War, Raskanu, had signed, and by which the Baptists were permitted to hold their services, and held this in front of the sergeant. The latter read it, became embarrassed and asked him who he was. The brother introduced himself as a Rumanian non-commissioned officer and a detective of the Secret Service. Upon this the



sergeant could do no more. He could, however, not control himself sufficiently and often tried to interfere by talking—but the brother only had to motion to him and he became silent. In this way the Rumanian address came to an end. When however, Brother Christian Blaser wanted to begin an address in German, because there were also many German listeners, the sergeant tried quite energetically to forbid this. Our brother motioned to him to keep quiet. So he found himself forced to look on and listen until the Communion Service and the reception of the new members had been completed.

In the meantime evening had come and a further group of twelve candidates for baptism appeared. The brethren proceeded with these to the Danube, and quietly these also were baptized or confession. Among these candidates there was a Bohemian who was a pastor of an Evangelical Church in the neighborhood of Neumoldowa. He had become convinced of the truth of baptism, and made a beginning by offering himself to be baptized. Now we may hope that soon also others in the village will follow the example. Unfortunately we have no Bohemian worker who might go there in order to preach to them the obedience of faith. Such was the course of events at the first baptism in Neumoldowa.

The second baptism in large numbers was to take place in our neighborhood, in Tames-Ramota, a Rumanian village. The brother who is working in our neighborhood first went to the prefect here and requested information from him whether a further Ordinance had arrived from Bucarest through which the Baptists had received greater freedom of movement. He received the answer that an Ordinance had arrived but not according to his desire, but it was only an Appendix to the first Ordinance of the 3rd April this year. They did not, however, permit him to read it. The brother then requested the written permission for the baptism of nineteen persons, upon which he was told that without their responsibility the baptism could take place. Then the brother went to the Stuhlrichter (magistrate) who officiates in Temesvar where also he did not receive a proper answer. Next he went to the Gendarmerie who were not disinclined to give permission; they gave a hint, however, that a present might be acceptable. The brother paid this, and decided to baptize on the 19th of the month in the nearest village to Temesvar, in Gyroda in the Begakanal. When this was known many listeners went there from the whole neighborhood, and I was told that no disturbance happened. A choir had come from the Torontaler Comitatus and everything went well.

The third baptism was to take place in the village of Gatelja. The brethren telephoned to the Gendarmerie and they gave their full consent, so the Baptismal Service was fixed for the 21st August. The choir from Kurtics (twenty five persons) was invited. They passed through the village singing. About two thousand spectators assembled and the Gendarmes came in full uniform without any weapon. Everything took place in calm and peace. When the brethren came back they held a prayer-meeting in our chapel after which the writer was also permitted to speak to the meeting in Rumanian language. In Gatelja twenty five persons were baptized of varying nationalities. Last night I was told by a Rumanian brother and friend, who also wishes to be baptized, that a Baptismal Service for a great number is being prepared in a large village called Sakul in Careasp-Severina Comitatus. About forty candidates have offered themselves from thirty two places. Also in Torontaler Comitatus Baptismal Services have been announced. Here in Temesvar we have not been interfered with since the reopening, and we have also asked an ordained Hungarian brother from Grosswardain to come so that four persons can be baptized in our chapel.

The writer adds some notes on his own activity

and experiences. When he was working in the town on a building a Colporteur came offering a Bible. They talked and the Colporteur invited him to the Sunday service, where he found seven persons. He was received kindly; a service in Hungarian took place. He enjoyed it, and afterwards brought his daughter and his wife, his mother and sister. The room became too small, but another apartment in the house became free, and by giving the tenth of his own income he paid the rent for this. They held meetings there seating the people on borrowed chairs. A few weeks later the Hungarian sisters asked him to preach, strengthening their plea by pointing out that the apostle Paul did not permit women to teach. Although feeling weak he could not refuse, and was granted sufficient strength. Soon after Br. Botoky a Colporteur, came and told him that soon a brother would come to baptize. He was astonished asking "Whom?" and receiving the answer "You and your wife and those who are worthy." After prayer they went to his wife, and together with several others they were examined. His family and a German maiden and a Hungarian woman were received. This was in 1887. The name of the brother who baptized was Michael Kornya, also Br. H. Meyer, Br. Julius Peter and Br. Max Kuss were present.

So the year 1895 came. For nine years he had helped in the work for God beside his work as a builder, but in that winter there was no work, and of his family of nine persons nobody could earn anything. He was called to Hadrág, and in December moved there to work in an iron foundry in the Comitatus Krano-Severin. Just before, he had lost his daughter 24 years old whom H. Meyer buried. In Hadrág he found no Baptists, but one day he saw a railwayman pulling out grass between the rails. In talking to him he recommended him to read the Bible. The man asked for a New Testament, began to read, and also won over his wife and friends. His priest complained to the magistrate, who came to the village to look into the matter. He could not find anything wrong and asked the priest whether the man had stolen anything or done any harm. The priest answering said that he was insane. The magistrate thereupon said, addressing him and those round about "You yourself and all of you should be converted because with these people here I have no more trouble in the village."

Within three years the brethren built a simple but roomy chapel quite by themselves. This village is two and a half hours from Hadrág. He went there on Sundays and when leaving in the afternoon all the people followed him to the edge of the village, calling him the "Father of the Faithful". They were very affectionate. From this village the surrounding villages were touched, and there are now few places in all the Comitatus where Baptists are not found. The brethren from Arad Comitatus helped and Rumanian brethren from America returned and continued the work of the Lord. It is impossible that this great work could be suppressed by the Government, even if they hinder it; and even among them there are people who side with the Baptists against the priests.

In 1915 he had to be pensioned, and since then works in Temesvar as deacon and treasurer. Br. H. Meyer asked him to remain treasurer as long as possible. He is now ill and has had to give up, but rejoices when people still come to see him and to get his spiritual counsel.

His financial position has improved owing to an increase of pensions.

These (he writes) are the main points about himself, he did not write them down in order to boast, but to show what the Lord Jesus Christ can do through a willing man; for this he is praising God.

He is now 75 years old and can do little, but from this service he does not wish to retire until it pleases God to call him home.

The following were the appropriations made last year by the Home Mission Board for work in the various states:

Alabama	\$ 24,326.63
Arkansas	37,345.87
Florida	37,564.83
Georgia	18,670.49
Illinois	17,466.92
Kentucky	27,625.70
Louisiana	58,500.00
Missouri	26,944.18
Mississippi	14,223.90
North Carolina	36,597.61
New Mexico	30,274.47
Oklahoma	41,115.16
South Carolina	26,900.00
Tennessee	18,237.49
Texas	71,286.11
Virginia	9,143.22

#### EDUCATION DEPARTMENT.

D. M. Nelson, Secretary.

#### Words of Wisdom From a Great Physicist.

The most important thing in the world, says Prof. Robert A. Millikan, a distinguished physicist (formerly of the University of Chicago, but now in California) is a belief in the reality of moral and spiritual values. I was because we lost that belief the world war came. If we do not now find a way to regain and strengthen that belief, then science is of no value. So long as man is a physical being, his spiritual and his physical well being cannot be disentangled.

It is very refreshing to hear one of so much learning, one who possesses such a deep insight into the constitution of matter and the nature of the material universe talk with so much sense about the permanent things of life.

#### A True Statement By a Great University President

The endowed colleges and universities have one great advantage over the state universities," said President Bryan, of the Indiana University the other day. "These institutions are made by the gifts and sacrifices of their students and alumni. The result is not only that they secure in this way buildings, libraries, laboratories and endowments, but also an affection and loyalty from their alumni and a unity among their alumni which are more precious than the buildings and endowments. The state universities must save their souls in like manner. No university can be good enough and great enough if it gives and gives to its students without also receiving gifts and sacrifices from them in return."

Truer words than these were never spoken. It takes sacrifices to make institutions as well as individuals. Before an institution can become great and powerful somebody must agonize, somebody must suffer, somebody must give and give until it hurts. If the alumni of the state colleges of Mississippi would pay their alma maters one tenth of what they owe them, the people would not have to be taxed to support them, and the colleges themselves would be saved the humiliation of appearing before the legislature every two years and begging for their existence. And, too, by so doing they would save the soul of their Alma Mater.

The glory of our own Baptist institutions is that men and women have passed through the garden of prayer and suffering, and given without stint or limit, their time, their thought, their means, themselves, in order that the object of their devotion, and faith, and hope and petition might live and serve. I love to think of the roll of honor. Who of this generation will be numbered with the heroes and heroines of our past educational history fifty years from now? You will be known and remembered by the sacrifices which you make by the service which you render. There is no other way.



## MISSISSIPPI WOMEN'S MISSIONARY UNION

## OUR STATE OFFICERS

1st Vice-President—Mrs. R. L. Bunyard, Canton.  
 resident—Mrs. A. J. Owen, Clinton.  
 2nd Vice-President—Mrs. M. F. Dougherty, Shaw.  
 3rd Vice-President—Mrs. C. Longest, University.  
 4th Vice-President—Mrs. J. K. Armstrong, Louisville.  
 5th Vice-President—Mrs. James Champlin, Hattiesburg.  
 6th Vice-President—Mrs. Jennie Watts, Columbia.  
 7th Vice-President—Mrs. Jennie Watts, Columbia.  
 W. M. U. Vice-President—Mrs. A. J. Owen, Clinton.  
 Recording Secretary—Mrs. F. I. Lipsey, Clinton.  
 Young Peoples' Leader—Miss Fannie Traylor, Jackson.  
 College Correspondent—Mrs. D. M. Nelson, Clinton.  
 Training School Trustee—Mrs. J. L. Johnson, Hattiesburg.  
 Margaret Fund Trustee—Mrs. W. H. Davis, Jackson.  
 Mission Study Leader—Mrs. H. J. Ray, Grenada.  
 Personal Service Leader—Mrs. Henry F. Broach, Meridian.  
 Stewardship Leader—Mrs. R. B. Gunter, Jackson.  
 Corresponding Secretary—Miss M. M. Lackey, Jackson.  
 White Cross Work—Mrs. Henry F. Broach, Meridian.  
 Treasurer—Miss M. M. Lackey, Jackson.  
 Editor W. M. U. Page—Miss M. M. Lackey, Jackson.

## OTHER MEMBERS EXECUTIVE BOARD

1st District—Mrs. R. L. Devington, Hazlehurst.  
 2nd District—Mrs. H. E. Martin, Indianola.  
 3rd District—Mrs. Wm. E. Jones, Baldwin.  
 4th District—Mrs. R. L. Carpenter, Starkville.  
 5th District—Mrs. W. E. Pack, Laurel.  
 6th District—Mrs. J. A. Taylor, Brookhaven.

## SUMMER ENCAMPMENTS

Our Encampment at Hattiesburg comes July 23-28. The one at the Mountain August 13-18.

At both Encampments the W. M. U. will have such splendid programs, and such fine workers to carry them out that we want to URGE our women and young people to be sure and attend one of them.

At Hattiesburg Mrs. Aven will teach a class for the W. M. S. It is needless to say that we will all want Mrs. Aven's work.

At the same hour Mrs. Mather will teach a class for the Y. W. A. Every young woman within reach who can possibly attend should be there for this work.

At this same hour Mrs. Traylor will in her own inimitable way teach "Going Somewhere" to our little people. Be sure and have the children there to get this interesting journey.

Another hour will be led by Miss Mather, in which all our workers will have part, the hour to be devoted to Method for leaders for all grades.

There will be an hour in the afternoon devoted to games and stories for children of all ages.

This same program will be carried out at Blue Mountain, under different leaders. Mrs. G. W. Riley will teach the W. M. S. class. Miss Blanche White, our new Field Worker from Headquarters will teach the Y. W. A.'s; and our little people will be under the supervision of Miss Natalie Jacobs, one of the finest teachers of primaries in the South.

Miss White will lead the hour devoted to Methods.

With all these good things in view surely we will plan to attend one of the Encampments.

The following from our Miss Mallory is self explanatory: Keen is our regret that a serious fire occurred on June 2 at the Am. Printing Co's Plant, where the new W. M. U. Year Book and August Royal Service were being printed. Our sympathy certainly goes out to the printer and to the W. M. U. Workers at this time. However the printer believes the Year Books can be ready for shipment to the State W. M. U. leaders by July 10; and that August Royal Service will be only a few days late in reaching its many subscribers.

## THE NEEDS OF THE NEGRO WOMAN AND HOW THE WHITE WOMAN CAN HELP.

Madam President and Christian Friends—

Having been requested by the warm-hearted leader of your District to be present today and discuss the subject above named, I am here in the interest of the women of my race, many of whom are struggling in gross ignorance; but

thank God, many of them are struggling upward.

To begin with, Negro women are God made, just like the women of other races of people, which of course means that they have a part of that precious article—humanity—that our Heavenly Father hath ordained through which to work out his plan of salvation upon this terrestrial globe. The word WOMAN is indeed a great word. It means so much more than the word MAN; and no matter if she were made out of one of man's bones, it was the best bone man had in him.

Those who are familiar with American history know in what condition and under what circumstances Negro women were brought to this country, about 300 years ago. Coming direct from the west coast of Africa, as most of them did, they were uncivilized and unchristianized. They naturally knew nothing of domestic affairs, of education and of Christianity.

Every thoughtful Negro recognizes and appreciates the unselfish missionary or Christian work that was done by the white women of this country for the Negro women during the days of slavery, and during re-construction days. It is true that white Baptists of the South showed more interest in the evangelization of the Negroes than any other white Christians though excellent service for our race was rendered by others, especially the Methodists and Presbyterians. The fact that there are more members of Baptist churches among Negroes than in all other Negro churches put together, today, means that the white Baptists did a larger work among the negroes in by-gone days than did the other white Christians.

Now, my first suggestion to white women is, to help Negro women domestically. This of course is meant to take in every phase of household affairs. Negro women do not deny that white women know more about domestic economy than they do; and that they copy much of what they have learned along this line from white women. To be frank, white women do not visit Negro women's homes as much as they should. I do not mean for social enjoyment, but I mean in that good old fashioned missionary way that was so helpful to the women of my race in the long ago. Well do I remember that my mother had her white women friends, who came to our house and discussed with my mother everything concerning household affairs; and often my sister and I would have it out with mother after her white friends had left over what they had to say. Most of us learned whatever we know from others, and so the world goes. White women read more papers and magazines than negro women; and these would be good things to pass on to the Negro women to read; or tell them about some of the helpful things found in the papers and magazines. It would be very helpful indeed for white women to hold ordinary conversations with Negro women about cooking, sewing, poultry raising and dairying; about the care and rearing of children, and of the health of women in general.

White women can help Negro women educationally. There are many Negro women who work for white women, who cannot read nor write. A little time and patience on the part of white women would go a long way in helping such negro women to learn to read and write; and would increase very much the usefulness of the Negro women around the white women for whom they work. The principles of honesty, cleanliness and industry can certainly be better understood through education than otherwise; and will also help those who serve to bring dignity to service. White women who use negro women as helps, should see that they have time for recreation and self-improvement. This constant all day "go" has made service a drudgery to many Negro women. Just a little teaching from time to time would mean so much, mutually white women could help out greatly by encouraging Negro women to attend night school, taught

by some prepared Negro man or woman, and learn at least the three R's.

Religion is one thing and Christianity is another; and there are many, many negro women who do not know the difference. A religion may be true or it may be false. The only true religion is based upon the principles of christianity, as laid down by the Man of Galilee. It is true that a majority of the members of my race are religiously inclined, and I thank God for it; but if it is not properly directed, it will be pretty apt to prove a farce. White women ought to talk more with Negro women about the essentials of christianity, the duties of christians, the work of the churches of Jesus Christ, the way or plan of salvation, and such other subjects that would prove helpful to them. It would also be well for white women to visit negro churches, missionary society meetings conducted by negro women, and in other meetings held by negro women; not too often to cause negro women to become suspicious, but occasionally, having a word to say as occasion might arise.

Our State Negro Baptist Convention has been organized for twelve years. Most of our work has been done along educational lines. For the past three years we have been raising \$3,000.00 per year, the most of which has been given to our State Baptist School. We have W. M. U.'s organized in a good many churches, but nothing like we should have. One of the main hindrances in the progress of this work is lack of trained leaders.

Finally, as president of the Negro Baptist Woman's Convention, I might add a word along this particular line: To be frank the Negro Baptist women have not had much systematic training. We are in sore need of a prepared woman State Worker who will go from place to place and conduct missionary classes, and speak to the women along all helpful lines.

I wonder dare we hope to have some assistance to help defray the expenses of such a worker from our white sisters? I am sure we could raise half the needed salary among our own people. By doing this the white women could help the negro women in a way that could not be estimated.

Mrs. A. A. Cooley, Mound Bayou.

## BOOK NOTICES.

'The Shantung Question' by a Chinese, by Ge-Zay Wood. The author was a member of the Chinese Delegation to the Washington Conference, is a graduate of Yale (B. A.) and of Harvard (M. A.) and fellow in International Law and Diplomacy of Columbia University. The book gives the story of the Shantung controversy from the time of the German Occupation to the present; also a full account of conditions in that country with the whole diplomatic controversy and military occupation. Americans have always been sympathetic with the Chinese in this matter and will read the book with interest. Published by Revell and sells for \$5.00. Large book of 372 pages.

'Church School Administration' by E. Morris Ferguson. This book covers the field of Sunday School organization more fully than any we have seen. It goes thoroughly into details of offices, classes, departments, teaching, the lesson courses, relation to the home, building and equipment; training for leadership and service, the yearly program and the religious objective. It is from the press of Revell and sells for \$1.75.

STORIES FROM FOREIGN LANDS, by Pierce and Northrop. This is written by two ladies for children and is intended to convey an impression of the benefit on other lands of the work of Christian men and women. The stories are drawn from China, Africa, Japan, Persia, Syria, Turkey, Armenia, Egypt, India and the Philippines. It is a good book for a Sunday School Library, or for the home. The stories are short and were tried out on sure enough boys and girls before being published. Published by Revell and sells for \$1.25.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve"

### DISTRICT SIX CONVENTION.

"Give me liberty or give me death" were words spoken out of the heart of Patrick Henry, and in the same spirit the good citizens of the little town of Liberty, Mississippi, are loyal to their home town. It is the right spirit and means co-operation which is the life of any town.

When on Tuesday afternoon June 20th the people representing the B. Y. P. U. of District Six began to come into Liberty this spirit of Co-operation began to manifest itself as a cordial reception and an assignment to homes by the entertainment committee took place. The meeting opened with a large number of delegates in their places. They were welcomed by words from Mr. Mayhall one of Liberty's young business men of whom the Baptist church is proud. President Scott responded to the welcome address and set a pace for the meeting that deepened and strengthened as the hours passed. The sermon by Bro. Cooper of Columbia, uplifting and inspiring closed the first session.

The early morning devotional was led by Bro. Quinn of Printiss, and a remarkably large crowd gave inspiration to the meeting that started the day in a way befitting a BYPU Convention. The conferences were good in that they were really conferences many taking part in them. The few minutes given to testimonials from "Volunteers" and participated in by several of the young people gave our hearts a stir and we feel influenced other young Christians to say within themselves that they too must be a Missionary.

It is not remarkable, but blessed the way God can supply a man for his work. We waited for one of our speakers until fifteen minutes till time for the address, we were forced to call on one of our faithful preachers to save the hour, I say faithful, and that does not even half way express the willing spirit of Bro. Roper who called upon at the last minute responded to the call and filled with the spirit, God's man, brought us a message of love and truth.

The church of Liberty made itself popular again in the dinner they served at the church and then again at the supper hour. The afternoon sessions were splendid, Miss Wilma Gunn the efficient leader of the Junior BYPU of Silver Springs in choicest words brought us a message on "How to put up into a BYPU" Mr. G. H. Suttle president of the Centerville BYPU gave some splendid suggestions about organizing a County for BYPU efficiency. Bro. Owen Williams, Secy. of Enrollment in District Six in a limited few minutes acquainted us with his work and desires for us as co-laborers with him.

The play "The Creation of the B. Y. P. U." as given by the Liberty BYPU was pretty and effectively given, and the climax, and a fitting one was the last address as given by Dr. Mayfield of McComb.

It was a great convention, successful in every way, the music was especially good. Mr. T. B. Cleaveland of Tylertown had charge, and brought a mixed quartet with him, besides the songs from this quartet the famous MITS duet thrilled us as only those two fine young ladies can with their splendid voices. The Liberty Quartet favored us with two songs and other special numbers were enjoyed. With it all we were greatly blessed. The convention goes next year to Tylertown, the newly elected officers being Mr. H. A. Scott, President. G. H. Suttle Jr. Vice Pres. Miss Anna Wheeler Byrd Secy. and Miss Eva Fortenberry Junior-Intermediate Leader.

### DISTRICT TWO CONVENTION.

Last but not least was the convention at Greenville for District Two. None of these conventions were least they were all great. We were especially blessed at Greenville in having with us for two inspiring addresses Mr. L. P. Leavell whom we all know and love as our Editorial Secy. for the BYPU Department of the Sunday School Board. Dr. Leavell filled us with enthusiasm, zeal and determination to be better BYPU workers with more willing spirits to serve the Lord in His way. It was a blessed privilege to hear him was the feeling of all of us who were there.

Reaching Greenville we were seized by the reception committee who met every train and welcomed to Greenville in a way that made us feel that the "Queen City of the Delta" was "No mean City" and that we were glad we came if we did not get anything more than just that welcome at the train. But we were rushed where we were tagged and assigned a home and the spirit of Greenville was manifest in the number of homes opened to our young people visitors there for those two days. Headquarters was in the City Hall, not only the Baptist church of Greenville but all of Greenville was interested in our convention and in us. Dinner the second day was served at the Masonic Temple to more than two hundred, some of these however being Greenville folks. On the evening of the first day, after the program of the evening, we went to the river and in the name of the Greenville Union we had a balloon ascension, three large paper balloons being sent up with the names of the unions on them. The Greenville BYPU Quartet furnished us with some special music along in the program. Mrs. Geo. McMillan a faithful BYPU worker being at the piano all during the convention. Greenville certainly proved themselves loyal in a great way and we were glad it was our privilege to meet with them.

The program was good all the way through. Mr. Earle Dennis in his witty way welcomed the young people of the district to Greenville, the response to this came in choice words from Mr. T. A. Guy of Greenville. Mr. Blanks, president of the convention set forth some splendid aims for

the BYPU's of the district in his message to the convention, and Bro. W. E. Farr brought the message of the evening stirring our souls and lifting us to higher ground.

The early morning service was unusual in its nature, no one had the floor but many took part, the pastors present giving a verse with comment. It was a song, prayer, testimony and praise service enjoyed by all. All through the day we felt the power of the spirit. The "Operation" as given by the Greenwood BYPU was said by some, because of its teaching value. To have been the best part of the program, certainly it was worthy of special mention. The pageant by the Greenville BYPU because of the beauty of the stage decorations and the talent displayed by those on program was far reaching in its effectiveness. The message of Bro. Morgan on the County Organization created much discussion and the result will be the organizing for BYPU Efficiency at least some of the counties in District Two.

The convention goes to Belzoni next year, with W. E. Blanks reelected as president, Miss Cordie Williams as Secy., Mrs. J. H. Hooks Junior-Intermediate Leader, the Vice Pres. being from the Grenada church whose name we do not now recall.

Every one of the conventions was making everything into consideration better than the meetings of last year. Three had a gain in attendance, while three lost in attendance by a few only at each place. The "Least" became "First" District Five with the smallest attendance last year had the largest attendance this year, more than two hundred were enrolled. Next year we hope to see that many in each of the meetings, and with the splendid corps of officers we expect to realize our hopes.

### OUR NINE POINTS OF EFFICIENCY

In each of our district conventions a beautiful Banner made in BYPU colors was presented to the convention with the suggestion that the banner be awarded at the convention of 1923. There were nine points of efficiency as a basis of the contest by the churches of the district. Each convention adopted the nine points, and so next year at the meeting of the convention the banners will be awarded to the church making the highest averages in these nine points. The points are as follows:

1. Is your BYPU work in the church properly graded with a Union made up of bboys and girls 9-12 using the Junior BYPU literature, a Union for boys and girls 13-16 using the Intermediate BYPU literature, and a senior Union for those 17 and up?
2. What per cent of your church members from nine to thirty are enrolled in BYPU work?
3. What is the average attendance of the "Active" members enrolled upon the weekly meetings of the BYPU?
4. What per cent of the "Active" members keep up the Daily Bible Readings as outlined in the Quarterly?
5. What per cent of the "Active" members received an award, either diploma or seal for work done in the

BYPU study course during the year?

6. What per cent of the "Active" members give regularly to the church help pay the local expense of the church, and also contribute regularly to the 75 million campaign?

7. How many other BYPU's have been organized as a result of the extension work of your church? 15 per cent given for this point.

8. How many programs during the year have been rendered with out the aid of the Quarterly in the weekly meeting? 15 per cent given for this point.

9. Grade every member and what is the average attendance upon the preaching services of the church by the "Active" members.

All of these points count 10 per cent except 7 and 8, these two count 15 per cent each. "Active" members are those who are member of the Baptist church, all others are classed as "Associate" members.

In each point the entire BYPU work of the church is to be considered and averages of the whole to be taken.

The Banner will go to some "Church" and not to any one local BYPU. We want to develop the "Training Service" of the church, feeling that there ought to be a training service for every member of the church. Every union in the church will work their best that the entire BYPU work of the church may share in the victory of this contest.

### STONEWALL SENIOR BYPU.

Our work for the third quarter has started off with a good attendance and much enthusiasm regardless of the warm weather and vacation time. With the new plans bro't to us from the District Convention throughout the Union we hope to be by our representatives the interest able to send in an excellent report at the close of this quarter.

#### The new officers are

Mr. W. C. Martin, President,  
Mr. E. D. Graham, Vice-President,  
Miss Minnie Lee Brown, Secretary,  
Mrs. Myron Clark, Cor. Secretary  
Miss Phronie Biggs, Treasurer.  
Mr. John Buckley, Bible Readers  
Leader.  
Miss Verna Mae Harper, Pianist.  
Mrs. M. Vanzandt, Chorister,  
Group Captains: Miss Lillie Mae Brown, Mr. Enoch Massengill, Miss Leona Ivey.

### A JUNIOR BYPU FOR PITTSBORO.

The news has just come of the newly organized Junior BYPU at Pittsboro Miss Vera Lee, zealous in her efforts to serve the cause of the young people, on reaching home from Blue Mt. College, called the Juniors together and organized. The first thing they began was a study of the Junior BYPU Manual. They elected a good Cor. Secy. May Murphree, who reported the work to the State Secy. They will be heard from when it comes to counting up the A-1 unions.

### THE SANITARY Individual Communion CUPS

List of thousands of churches using our cups and FREE GAZALCO with quotations sent upon request.  
Sanitary Communion Cup Co. 714 E. 2nd St., Brainerd, N. Y.

EVANGELISTIC SINGERS: "He is Coming O. My King". Evangelist Will H. Fenton. Three copies 10cts, Fenton Music Co. Box 179, New Castle, Pa.



## East Mississippi Department

### THE OLD SONGS.

I am accused of growing old because I love the old songs of the long ago. To this I need not feel guilty for the "silver threads among the gold" are silent testimony to that fact. And besides if loving those good old songs makes me old let me come on.

The old songs awaken sleeping memories of the distant past. The first recollection of my precious mother, whose voice has long since hushed on earth, were the echoes of her sweet voice as she sang the old songs around my little cot. Ah, the memories of those days how they linger in my heart and how the melody of these old songs still bear me up on angel wings as they come back to me I can almost wish with the past, "Backward, turn backward, oh, time in your flight and make me a child again just for tonight." Just for one more of mother's songs I pine.

An old-folk's singing in the old "Sacred Harp" at Neshoba last Sunday afternoon is responsible for this article. There are a number of old people in the community who were splendid singers in the years that have flown, some 25 years ago. For them this singing was specially given. One of the faithful leaders of these by-gone days was Bro. George Chipman, now more than 75 years old. It was worth days of toil and sacrifice just to watch him as the choir sang these old songs. He is feeble but his age was forgotten when the song began and he was a young man again. His eyes shone with youthful lustre, his body was erect, his steps elastic as he stood before his old comrades of the long ago, a throng of whom still remain, and said: "Sound the parts all together, sing." The voices were cracked and squeaky and weakness had removed the melody much of it, but heart communed with heart and soul with soul as those old veterans of the cross sang again the heart-songs of their youth. Tears dimmed their eyes and joy was in every breast. Time passed unnoticed and before we were aware of it the song was almost reaching the western hills.

As we sang "The Golden Harp", "When I am Gone", "Promised Land", and others of these old songs. A new congregation appeared. Those present vanished and in their stead were faces long since gone to the glory land. Our fathers, mothers, brothers, sisters and friends seemingly slipped in and took their seats on the front pews and took the song as our minds ran back down the years, and such singing as I did have. Banks, Leonard, Edward Thornton were our leaders and the echoes rolled as song after song this silent and invisible, yet real, choir sang these dear old songs. The squeaky, cracked voices that were actually singing were forgotten as in our imaginations we listened to that old choir of a century ago—the major part of which is now singing in that city beautiful we trust. It was a great hour.

One by one these old time folks with their old-songs are laying their armor

by and answering to the roll-call of their "Captain, Judah's Lion", on that happy golden shore. Will we ever see their like again? Fast passing is this, an interesting generation and the world is none the worse off for their having passed this way.

I love the new music and new songs and am trying hard to live in the present and face the future, but to leave my life I can't keep from loving those old veterans with their old songs and I feel the shouting rise up in my system whenever I hear them sung. Some of them will doubtless be sung in Heaven.

### NOTES AND COMMENTS.

Rev. F. M. Breland carried his daughter, Miss Neva, to the hospital and had her tonsils removed last week.

Rev. T. J. Blass, Whistler, Ala., will assist the pastor in his meeting at Hazel, Newton County, the second Sunday in August.

The B. Y. P. U.'s of Oakland church Newton County, had a picnic the 4th of July. Those young people are wide awake in the work at Oakland. The revival meeting will be held the first Sunday in August the pastor to preach.

Rev. Roebuck of Attala County is located at Good Hope south of Hickory and has taken up much of the work made vacant by the going of Rev. F. W. Gunn to South Mississippi. Bro. Roebuck will preach at Sixteenth and Good Hope, Newton County, one-fourth time each, and at Good Water, Lauderdale, one-half time. This is a good field and we welcome Bro. Roebuck to it.

Neshoba church will begin its addition to its building soon. The Sunday School has improved to such an extent that more rooms are an absolute necessity. An A-1 is in sight just as soon as the equipment is ready. Bro. C. M. McCraw is Superintendent.

The Second Sunday in July the writer expects to be with pastor, B. E. Phillips, in a meeting at Oakvale in South Mississippi. Pray for the power and presence of God.

R. L. BRELAND.

### MEETING AT NORFIELD.

Monday After the third Sunday R. R. Jones of South McComb came and preached ten days.

It was a meeting that did us good. Jones cries out and snares not.

People who know the Lord personally are feeling the need of just this kind of preaching. This sugar-coated stuff has made God fearing men and women sick at heart. The maelstrom that seems to possess public mind can be arrested only by the preaching of the gospel in no uncertain terms.

There were seventeen (17) additions to the church.

The church had just purchased a new piano which we felt added much to the services.

We will be in the midst of meeting at Bogue Chitto with Dr. H. M. King beginning Monday after First Sunday in July.

The Lord help in every place is my

prayer.

R. D. STRINGER, Pastor.  
Bogue Chitto, Miss.

### "A REPORT"

The West Corinth Baptist Church closed a Revival the third Sunday of June, that will be a history making meeting in the life of the church.

Dr. R. A. Kimbrough, of Blue Mountain, Miss., did the preaching. He is a Master preacher, a superb gentleman, and a consecrated Christian. The Gospel message that he delivered will ring in our minds and hearts for years to come. In fact they will be the means God has used to actuate our lives in different channels and for better service for our Master.

There were 21 to take action on the Lord's side. Ten for baptism, six additions by letter, and the others re-consecrated their lives to God. One young man, Mr. Lester Golyean surrendered to the ministry.

C. L. Hargrove, Pastor.

### BOGALUSA.

The Solomon-Armstrong Company has just closed a fifteen days meeting with us.

There were one hundred-fifty additions to the First Baptist Church, for whom they were holding the meeting, ninety-seven for baptism. On the last Sunday of the meeting there were forty-seven additions and fifty-five volunteers for the Mission Fields and other Special Christian Service. This was the greatest day in the history of the First Baptist Church here, both in number of additions and in number of volunteers. Throughout the meeting there was abundant evidence of old fashioned repentance for sin. A large number of those who confessed Christ came weeping. On the last Sunday morning when Brother Solomon held the Special Service for Calling out the Called and the fifty-five volunteers stood around the evangelist there was scarcely a dry eye to be seen in the vast congregation which filled the large tabernacle.

From what we have been able to ascertain this was the greatest meeting ever held in this city of fifteen thousand people. We congratulate Texas on securing the services of this wonderful Evangelistic Team and feel that we are very fortunate in securing their services for this Meeting in Louisiana, during their vacation period. The membership of the First Baptist Church here is now eight-hundred and forty-two. We have seen six hundred and twenty-seven of these come in during the past two and a half years. We voluntarily and heartily recommend and indorse the Solomon-Armstrong Evangelistic Company to the entire brotherhood.

T. W. TALKINGTON,  
Pastor.

### CENTREVILLE.

We closed our meeting on the night of June 29th, having carried it on for twelve days. It was great. There were thirty-two additions, two by letter and when Dr. Frazier, who did the preaching, called for those who would offer themselves for special service one hundred and fifteen came forward.

The meeting was held in the open air under the cotton platform of Robinson Mercantile Co., a large concern of our town. The singing was wonderful, led by Mr. John D. Hoffman, and a four piece orchestra furnished the accompaniment.

Dr. W. F. Frazer of Springfield, Mo. and Mr. Hoffman of Atlanta, Ga. are on the Home Mission Board force and are a credit to the Board.

Pray for us in our work here, that we may be able, thru the grace of God, to do wonderful things. With best regards and wishes I am

Very truly yours,  
Rev. G. H. SUTTLE.



### VIRGINIA INTERMONT COLLEGE

A Baptist Junior College for young women. 4. S. and two-year college. Music, Art, Home Economics, Expression and Social Courses. Students from 20 states. Overflow every year. Beautiful mountain scenery (Intermont). Health record wonderful. High Standards. Heavy Gifts. Successful School. Gymnasium. White Todd Swimming Pool. New Dormitory. Rooms in Suites. Connecting Baths. Terms very moderate. For Catalogue and View Book address: H. G. NOFFSINGER, A. M., Pres., Box 225, Bristol, Va.

### School Desks

Opera Chairs,  
Folding Chairs,  
Kindergarten Chairs,  
School Supplies,  
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

## Sure Relief



AVERETT COLLEGE for young Women. Founded 1859. Accredited. Two years College, four years High School. Music, Art, Expression, Domestic Science, Commercial etc. ADDITIONAL 1922 BUILDING: GYMNASIUM, SWIMMING POOL, DORMITORY. Strong faculty. Moderate rates. Illustrated catalog. James P. Craft, A. M. (Harvard), Pres., Box BR, Danville, Va.

TRAINING SCHOOL FOR CHRISTIAN WORKERS Courses for Young Women Students Resident and Non-Resident EIGHT MONTHS COURSE October to June

Bible Study  
Christian Doctrine  
Christian Missions  
Psychology and Pedagogy  
The Art of Story Telling.  
Hygiene and Health  
Practical Experience in New York.  
For particulars send for Catalogue  
7 Gramercy Park West, New York City.



# HO FOR THE NORTH MISSISSIPPI ASSEMBLY

AT BLUE MOUNTAIN—AUGUST 12 - 18, 1922.

Principal Speakers—Rev. H. A. Porter, D. D., and Rev. J. R. Hobbs, D. D.  
Training Classes Conducted Daily.

In Sunday School work by J. E. Byrd,  
In B. Y. P. U. Work by A. J. Wilds,  
In Church Finance by N. T. Tull  
In W. M. U. Work by Miss M. M. Lackey

Song Services Conducted by Rev. H. C. Cox.

Happy Fellowship

Quiet Rest

Delightful Recreation

ROOM WITH BOARD AT COLLEGE—\$1.25 PER DAY

LET CHURCHES SEND REPRESENTATIVES FROM THEIR DIFFERENT ORGANIZATIONS  
A fine opportunity is this for training in church and Sunday School Work. One and one-half fare granted by the railroads. For further information address

EIDRIDGE B. HATCHER,

Blue Mountain, Miss.

THE REV. DR. B. P. ROBERTSON.

I am glad to introduce to the Baptist brotherhood my friend the Rev. B. P. Robertson D. D. of Senatobia, Miss.

He did a most praiseworthy work in New Orleans, La., both as pastor and in behalf of the Bible Institute there. From New Orleans he went to one of the finest fields in Ky., Paducah.

Senatobia is very fortunate to secure such a worthy pastor, and the entire state is to be congratulated on his coming to be one of us.

I desire to commend him to the Baptists of the entire state. He is a brother worth while.

I. P. TROTTER

Sardis, Miss.

VANCLEAVE

We have just closed a nine days meeting at Vancleave. Bro. Madison Flowers did the preaching, and that is saying that we had some great messages. The Vancleave people, as well as the pastor, love Flowers as was manifested by the large attendance and earnest attention at each service.

If you had been there you would have forgotten you were on the coast where in some communities it is hard to get people to attend preaching, and would have thought yourself back as we say in the hills.

Vancleave has a splendid number of church goers and church workers but the non church goers turned out to hear Bro. Flowers.

Visible results, for baptism eight and by letter one. We give all the praise to God whose we are and whom we serve.

Yours in the Master's service,  
L. I. THOMPSON  
Moss Point, Miss.

"PREACH THE WORD."

Continuing this subject, let us refer to Paul's letter to the church at Rome. "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Romans

1:15-16.

"So that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ" Rom. 15:19.

Paul was not on the look out for a "soft snan", or an "easy place"; nor was he in search of a rich church whether in worldly wealth or rich in faith and religious zeal, for he says, "So have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but, as it is written,

"To whom he was not spoken of, they shall see; and they that have not heard shall understand". Rom. 15:20-21. He seemed to prefer to go into the forest, fell the trees, hew the timber, lay the foundation, and under God

put up a building of his own. Forgetful of self, willing to "endure hardness (privation, discomfort) as a good soldier of Jesus Christ," his great desire seemed to be to "preach the word" to such as had not heard it.

"For Christ sent me, not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish (to unbelievers) foolishness, but to us who are saved it is the power of God" 1st Cor. 1:17-18.

"For after that in the wisdom of God the world by wisdom knew not God, He pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" 1st Cor. 1:21-22-23-24.

"Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved" 1st Cor. 15:1-2. "For we preach not ourselves (we seek not glory from men) but Christ Jesus the Lord; and ourselves your servants for Jesus' sake". 2nd Cor. 4:5. Paul would not be "lord over God's heritage, but an example to the flock". 1st Peter 5:3. He, the great apostle, would be to the churches as one who served.

"For we are come as far as to you also in preaching the gospel of Christ; not boasting of things without our measure; that is of other men's labors; but having hope to preach the gospel in the regions beyond you and not to boast in another man's line of things made ready, to our hand" 2nd Cor. 10:14-15-16. "But when it pleased God who called me by his grace, to reveal his Son to me, that I might preach him among the heathen (the Gentiles) immediately I conferred not with flesh and blood" Gal. 1:15-16. "And I went up (to Jerusalem) by revelation and communicated unto them that gospel which I preached among the Gentiles." Gal. 2:2.

"Ye know how that through infirmity of the flesh I preached the gospel unto you at the first." Gal. 4:13. "Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. "Which is Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:28-29. "I charge thee therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2nd Tim. 4:1-2.

"For unto us was the gospel preached as well as unto them; but the word did not profit them, not being mixed with faith in them that heard it". Heb. 4:2. Only such as believe the word are profited thereby. "All men have not faith." 2nd Thess. 3:2

Wherever the gospel has been preached some have believed it, others (usually the majority) have rejected it; and so may we expect it to be today. The religion of Jesus Christ never did and never will please the carnally minded, and when our churches undertake to make it popular they are doing wrong and wasting time and effort. Our Lord himself and his apostles did not try to please the "itching ears" of the worldly minded. Paul's preaching was not with "enticing words

of man's wisdom, but in demonstration of the Spirit and of power;" that the faith of the people "should not stand in the wisdom of men, but in the power of God" 1st Cor. 2:4-5. He said if he pleased men he should not be the servant of Christ" Gal. 1:10. Identify the man in the pulpit who is seeking popular favor. Our Saviour said to his disciples, "Woe unto you when all men speak well of you, for so did their fathers to the false prophets" (false teachers). Luke 6:26.

Paul's preaching consisted of teaching, reasoning or argument, warning, reproof, correction, rebuke, persuasion, exhortation and doctrine. May both pulpit and pew "not shun to declare all the counsel of God". But we need not expect all men to be saved; they cannot be because they will not be. "Ye will not come unto me that ye may have life" Jesus Christ "These shall go away into everlasting punishment". Mat. 24:46. The preaching of the gospel—holding forth the word of life—has been committed to the churches, their bishops or pastors, and evangelists. It is our duty to obey. "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

C. M. Sherrouse.

How many apples did Adam, and Eve eat? Some say Eve eight and Adam two—a total of ten only.

Now we figure the thing out differently: Eve eight and Adam eight also—total sixteen.

We think the above figures entirely wrong. If Eve eight and Adam 82, certainly the total will be ninety.

Scientific men, however, on the strength of the theory that the antediluvians were giants, reason something like this: Eve 81 and Adam 82—total 163.

Wrong again. What could be clearer than if Eve 81. Adam 812 which makes 893.



## CAMPAIGN CONFERENCE.

Frank E. Burkhalter.

Every interest of the 75 Million Campaign was given thorough consideration at the conference of denominational representatives from the various states that assembled in Nashville last Wednesday in response to an invitation from the Conservation Commission. The Commission, charged by the Southern Baptist Convention with the chief responsibility for carrying forward the Campaign program, felt the need of the fullest counsel of representative men and women as to the situation on the field and the most effective means for meeting that situation, and everyone in attendance was accorded all privileges of the floor.

Among the outstanding decisions reached for promoting the Campaign program were the following:

1. To enlist as fully as possible all the churches of the denomination in a program of evangelism and enlistment during the present conventional year as will result in a large ingathering of souls and the fuller enlistment of all members of the churches in support of the work of the local churches and of the Campaign and in some definite Christian activity other than giving money.

2. To give added emphasis to pushing the general interests of the Campaign throughout the South during the present conventional year. This emphasis will be given by such readjustment in the state organizations as may be found necessary, while Dr. L. R. Scarborough, chairman of the Conservation Commission of the Campaign, and who led Southern Baptist forces in their forward movement in 1919, was asked to again take up the duties of general director of the Campaign for the months of September, October and November with headquarters in Nashville, his election being unanimous, enthusiastic and by a standing vote. There will be very little if any additional expense of the Nashville office will be very small. No new positions will be created and no expensive machinery set up.

3. The denominational forces agreed to put themselves behind the Baptist papers of the South in their efforts to greatly increase their subscription lists during September, it being felt that the increased circulation of these papers would prove one of the largest blessings that could come to the promotion of the Campaign.

4. October was suggested to the churches as an admirable date for pushing the doctrine of Christian stewardship among their members, and the opinion was expressed that if the doctrine of stewardship ever becomes fully imbedded in the minds and hearts of the Southern Baptist people the money necessary for promoting God's kingdom in the world will be forthcoming regularly without the necessity of special campaigns.

5. Suggested to the various states the advisability of a statewide rally, preferably in September, for the purpose of setting out the more intensive program to representative leaders from various sections. It was also recommended that the month of November and the first week in December be employed in so completing the

program of enlistment in the churches as will succeed in reaching and enlisting as fully as possible every member of all the churches in the Campaign, and bringing up as fully as possible the payments on all subscriptions to the Campaign.

The meeting was a very gratifying one from every standpoint. The deliberations revealed the fact that the persons in attendance from the various states are still solidly behind the forward program, are ready to continue their fullest co-operation in carrying the Campaign to a successful conclusion and are confident that the termination of the Campaign period will witness a great victory for the Lord's cause. All decisions reached were by practically unanimous votes, the spirit of the conference was optimistic and determined, and while it was recognized that hard work lies ahead for those carrying the responsibilities that have been placed upon them, the resolution to endure hardship and win victories was manifested on all hands.

Indicating something of the importance of the task of evangelism and enlistment, it was pointed out that last year when Southern Baptists attained their highest evangelistic record with more than 250,000 baptisms in the local churches, there were 7,000 churches in the Convention territory which held no evangelistic meetings during the year, and over 200 churches failed to report a single baptism in their reports to the district associations. The point was made that 250,000 baptisms for the year meant only one baptism in twelve months for every twelve members of local Southern Baptist Churches, and only one baptism every forty days for every Baptist church in the South. It was felt that if the spirit of evangelism and personal soulwinning can be created among all Southern Baptist churches that every other task confronting them will be made comparatively easy.

One of the largest problems confronting Southern Baptists is that of information and publicity, for it was brought out at the conference that there are 500,000 Baptist families of the South who take no Baptist paper and are, therefore, very poorly informed on the program and work of the denomination. Other means of publicity and increase the number of subscribers to Baptist papers, though it was generally admitted that the denominational paper is easily the greatest single publicity asset in promoting all general interests of the kingdom.

One of the means of developing interest in the work of missions and benevolences is that of systematic study of those subjects and the conference recommended that men as well as women be enlisted in such study as fully as possible and pastors were urged to consider the value of the use of missionary topics in the weekly prayer services at least once a month. It was also recommended that special prayer services be held in the churches in the interest of the continued success of the Campaign, and inasmuch as the forces of the Woman's Missionary Union will observe a week of prayer in behalf of the Campaign

the first week in October that this might be the most favorable time for the observance special prayer by the churches as a whole.

Another section of the conference was to approve the work of the Laymen's Missionary Movement, not only as it relates to the enrollment of a half-million tithers and the general dissemination of the doctrine of Christian stewardship, but in the matter of calling to the attention of the churches the need for making monthly remittances of their collections for the general work of the denomination to the state treasurer with a twelfth of the annual obligations of the churches to the Campaign as the ideal.

Dr. O. E. Bryan, secretary of evangelism and enlistment of the Home Mission Board, was asked to head the committee that will carry forward the program of evangelism and enlistment that was projected, the other members being Dr. M. E. Dodd of Shreveport, Dr. W. F. Powell, of Nashville, Mrs. W. C. James of Birmingham and George E. Hays of Louisville.

While it was the consensus of the conference that our forces should not become so absorbed in contemplating the next step after the 75 Million Campaign is completed that they will neglect to finish in a worthy way that task to which they have committed their hands, it was felt that some steps might well be taken by the next meeting of the Southern Baptist Convention in giving consideration to what further movement, if any, is deemed advisable after this Campaign has been concluded, the aim being that more time shall be given to the launching of any further programs, if further programs are desired, in order that all interests of the denomination shall be more adequately taken care of. Accordingly, the following resolution was offered by Chairman L. R. Scarborough and adopted by the conference.

"Be it resolved, That this Commission and other conferences recommend to the next session of the Southern Baptist Convention the appointment of a committee to make recommendations of general outline of plan for the next forward movement of Southern Baptists after the expiration of the 75 Million Campaign. Not that this committee be the organization to manage the next movement, if any is favored, but only to recommend to the 1924 session of the convention the general outline of plan, method and organization, and that the committee be composed of the following groups:

1. The secretaries of the general boards of the convention.
2. The state secretaries.
3. The state WMU secretaries.
4. The officers of the Convention and the officers of the WMU convention.
5. The editors of the Baptist papers.
6. Two pastors from each state.
7. Two laymen from each state.
8. A school president from each state.
9. A superintendent of an orphanage from each state.
10. A superintendent of a hospital from each state.
11. The presidents of the South-wide educational institutions.
12. Four representatives from the District of Columbia.

"That this committee be asked to have a meeting at the meeting of the convention appointing it and appoint a small committee or commission to begin at once and furnish as soon as possible a complete and accurate survey of the needs of all our causes for the period of the proposed new movement."

EVANGELISTIC SINGERS: "He is Coming O, My King", Evangelist Will H. Fenton. Three copies 10cts, Fenton Music Co. Box 179, New Castle, Pa.

## Statement The Merchants Bank & Trust Co.

JACKSON, MISS

June 30, 1922

## Resources

Loans and Discounts	\$3,461,001.49
Liberty Bonds and U. S. Certificates of Indebtedness	27,288.75
Bonds	732,790.66
Stock-Federal International Banking Co.	4,725.00
Guaranty Fund with State Treasurer	14,500.00
Banking House, Furniture and Fixtures	145,190.61
Other Real Estate	8.00
Cash and Due from Banks	1,222,367.14
	\$5,607,871.65

## Liabilities

Capital Stock	\$250,000.00
Surplus	225,000.00
Undivided Profits	87,288.97
Deposits	5,017,474.47
Reserved for Income Tax, etc.	28,108.21
	\$5,607,871.65

Uncle Sam's mail brings facilities of Mississippi's largest bank to your door. Write us about banking by mail.

J. M. HARTFIELD, President

O. B. TAYLOR, Vice-President.



ELLISVILLE YOUNG BAPTIST.

One of the great features of the campaign here for funds for the new Baptist church Sunday school apartment was the contribution made by the young people. This part of the work Thursday was under the immediate direction of Miss Maud Herrington and Miss Aline Mimms.

Nearly a thousand dollars were pledged by less than a hundred Baptist young people, each making an individual subscription. In weekly and monthly payments to extend not more than 12 months. Much of the amount was in cash. Very few if any young people declined to make a donation.

One of the special features of the campaign among the young people was that Miss Herrington and Miss Mimms interviewed each one and discussed with them ways and means concerning the proposed building. The letter sent the young people was different from the one sent adult members. In the final report of the eight campaign committees of two Thursday evening the amount secured by Miss Herrington and Miss Mimms was second largest, both in cash and pledges.

Previous to the day on which pledges were made the committee mailed daily letters to each member of the church giving information earning the amount of the pledges made. No pledge from groups and organizations were made. The campaign was distinctly individual.

In the total amount pledged by the church, covering a period of a year or more, at least fifty percent was in cash or cash on demand.

PROMOTING ECONOMY IN BAPTIST INSTITUTIONS.

Rufus W. Weaver, President Mercer University.

Most of our Baptist educational institutions undertake to furnish board and room at practically actual cost. Many of them are losing money because, in their cost accounting, they do not include such overhead expenses as insurance upon buildings, depreciation of property, and the part of the salaries incident to administrations which should be charged to board and room. Our educational institutions recognize that it is impossible for an increase to be made during the coming year for board and room, and it follows that the only method by which they can keep the

expenses within the current income is to practice closer economy and to purchase supplies at reduced prices.

Mr. J. Henry Burnett, Secretary of the Southern Baptist Convention, has had sixteen years of practical experience as steward, purchasing agent, and business manager in connection with three of our most successful Baptist colleges. He has been for the past four years the business manager of Mercer University. He is a tireless worker, an efficient administrator, and unsurpassed anywhere as an organizer. He is author of a bulletin which has had a wide circulation entitled "Institutional Management of School and College Dining Halls". This bulletin merits the careful study of every college executive, every purchasing agent, and every steward connected with any of our Baptist institutions. Copies may be secured by writing to Mercer University.

Recently Mr. Burnett resigned as business manager of Mercer University to accept a position with a large business house in Chicago. In his contract he is given the privilege of acting as an efficiency expert to any educational institution desiring his service. He places himself at the call of any president of a Baptist school who desires a survey to be made and a report to be given upon equipment and organization, together with suggestions as to profitable buying, and the practice of closer economy. He accepted his new position because of feeling that he is thus able to render a greater service to the schools of our denomination. His present address is Murfreesboro, Tenn.

While we have every reason to believe that our Baptist people will continue to deal generously with our Baptist schools, the present financial depression imposes upon all college executives the necessity of stopping every leak and the practice of every new economy which can be carried on wisely and with advantage to the institution itself.

NATALBANY MEETING.

The meeting in which the writer assisted Pastor Bridges at Natalbany La., proved a great success and blessing. The Devil was manifest all the while and did everything in his power to hinder the success of the Gospel, but we pressed forward confidently relying on the Holy Spirit to accompany the Message and the Lord honored his word. The town was greatly stirred and God's people much aroused.

We had as visible results of the meeting, 27 additions to the church, practically all of them grown people. There are hundreds of young people here unsaved but little hope is entertained of reaching them until the older set are gotten out of the way. A good beginning was made and the church is looking forward with much anticipation to the next revival with the same force to lead. Pray brethren for this needy field. It is a great opportunity. Let's gain the victory for God. I go next to Lincoln County to assist Bro. W. S. Blackman in that good strong country Church, Little Bahala. We are expecting great refreshing from the Lord.

Yours in the Master's work.

J. G. Gilmore, Pastor

Osyka, Miss.

KOSCIUSKO ORGANIZES A JUNIOR The Kosciusko church had a senior.

union, but as a result of the study course held by Miss McCracken, they organized a Junior Union and are ready now to re-emphasize the work of Training. Mrs. J. C. Maxwell and Miss Olivia Betterton were elected as leaders. These Juniors took the B. Y. P. U. Manual during that week as did the Seniors, and a large number of diplomas have been sent as a result of the week's work.

FERRELL-SHARP

On June 26th at the home of pastor E. R. Henderson of the Central Baptist Church, Grenada, Rev. Earl Ferrell, of Clinton and Miss Willie Sharp of Strayhorn, were united in marriage. Mr. Ferrell is a splendid young preacher. He will finish his course in Miss. College next year. Mrs. Ferrell is an excellent young woman. She has a full share of good common sense and all the womanly graces.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens September 19th; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Student's Fund. For catalogue or other information, write to

E. Y. Mullins, President

**JUDSON**  
COLLEGE, MARION, ALABAMA.  
(Established 1838)  
Standard College Courses leading to A. B. Degree. Music Conservatory. B. M. Degree. Art, Expression, Home Economics, Education, Delightful climate. Best moral and religious influences.  
For catalogue and view-book, address—  
**JUDSON COLLEGE.**

Hillman College

For Young Ladies, Clinton, Miss.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression and Literary Work. Nine miles from State Capitol in a cultured, classic little town where the influences are the best and the attractions many. Accommodations for only a limited number. Write today for information about next session.

M. P. L. BERRY, Vice-President.

THE SOUTH MISSISSIPPI ASSEMBLY

Miss. Woman's College, Hattiesburg, Miss. July 23,-July 29th

Complete courses in all departments of the Sunday School, B. Y. P. U. and W. M. U. work, under experts. Lectures, inspirational addresses and sermons by great denominational leaders. Music and singing led by Charley Butler. Wholesome recreation and amusements. The time and place to combine pleasure with profit for an ideal summer vacation.

Board and Meals, with all modern conveniences, \$1.25 and \$1.50 per day. For further particulars write N. R. McCollough, Hattiesburg, Miss.

CHURCHES, SUNDAY SCHOOLS, B. Y. P. U.'s and W. M. U.'s that send their members to the ASSEMBLY will get RICH RETURNS.



## WEST POINT.

For several days you have been threatened with a letter from me, telling you of the very gracious meeting we have just closed at West Point.

On June 19th, Harry L. Martin of Indianapolis, Ind., came to us. Despite many distractions from without, large congregations greeted him at both hours. His clear and forceful interpretation of Scripture was refreshing. As a scholar, a preacher and teacher, he easily ranks among the first. His gifts and graces; his eloquence and enthusiasm; his store and spirituality he brought into play in superb fashion in every service.

The faithful work of our Sunday School teachers and our "Workers' Council" and the fine exhibition of loyalty by our choir, led by Mrs. W. H. VanLandingham, in her magnificent manner, seriously conspired to make the meeting a marked success. The pastor here registers his deep and abiding appreciation of these splendid folk.

We are grateful for the coming of Dr. Martin, and for the saving power of God which followed in the train of the peerless preaching of this princely preacher.

It was a most satisfactory meeting in which God's people were refreshed and the community received a deep religious impression.

Yours very faithfully,

W. J. CASWELL.

## OXFORD.

Within the last few weeks the hand of death has removed from our number four of our beloved members of the Oxford Church.

Mrs. R. R. Hedges was taken during the latter part of May, for many years she has been a faithful and active servant of the Lord.

Then went Mrs. Taylor who died on her 92nd birthday. She has blessed her family for the third and fourth generation with her love for the Lord.

Next went Lee Baggett Sr., faithful worker and useful officer of our church.

The last was Miss Pearl Hickey, known and loved not only in our Church and town, but all over the State.

We glorify God that the faith of all of them was in Christ.

Yours,

LAND Q. LEAVELL.

## RIPLEY MEETING AND OTHERS.

We are to begin our revival meeting at Ripley Sunday, July 9th. Dr. Geo. H. Crutcher of New Orleans will do the preaching and Mr. A. E. Pardue and wife will lead the singing. We are expecting great things of the Lord through these workers. A very fine spirit prevails in the town and a lively co-operation is manifest on the part of all saints in the town. Much grain is ripe for the Lord's garner. A recent census shows a mighty challenge to the Lord's workers. There are eighty unsaved people in our little town eight years old and above. We ask all Baptist Record readers to join us in praying for these unsaved people.

Following this meeting will be our meeting at Chalybeate. It will begin

Sunday, July 23. Dr. Jeff D. Ray of the Southwestern Seminary, who captured Miss Lillian Spight as part pay for his work in the Ripley meeting last year, will do the preaching for us at Chalybeate. Dr. Ray held a good meeting at Ripley last year in spite of the handicap he had in the illness of closing of the meeting just when it was getting well under way. Chalybeate is a wonderful place to do great things for the Lord. The church is as co-operative as ever one saw and stands by the pastor in all forward movements for the Lord. May we have your prayers for that meeting.

The fifth week in July will begin the meeting at Providence. Bro. J. C. Wells will do the preaching for us there. Bro. Wells is the Lord's busy man and is doing great things for Him in Stone County. He comes from one end of the state to the other, but we know his coming will not be vain. He has recently "married a wife," but still he can come. Keep this meeting in your petitions and the lost before the Throne Place.

The writer holds his own meeting the first week in August at Mt. Moriah, an afternoon appointment out from Ripley. He needs your prayers in a great measure. The close of that meeting will mark the close of his work in Tiptah County, if the Lord wills.

It is our purpose to enter the Seminary at Ft. Worth this fall and we go in August hoping to get in touch with church work there ere the opening of the Seminary. It has been a great joy to serve in Tiptah County. God has great saints here. Tiptah is a great Baptist opportunity. Bro. W. M. Fore, a recent graduate of the Southwestern Seminary, has been called to succeed us at Ripley and Mt. Moriah. He has not indicated his decision yet.

We are to have three County S. S. Normals in the county the third week in July. These will be held with the following churches: Palmer, Mt. Olive and Chalybeate. We hope to have one hundred pupils or more in these three Normals.

Miss Hattie Bell McCracken recently conducted a study course in the BYPU Manual in the Ripley and Chalybeate churches, giving a week to each church. Much good was accomplished through her teaching and the Unions were greatly strengthened. We hope to organize a County BYPU soon.

HARVEY GRAY.

## GRENADA COUNTY BAPTIST SUNDAY SCHOOL CONVENTION.

Meets at Elliott Fifth Sunday in July.

- 9:30 to 10:00 A. M. Devotional and Song Service, Rev. Morgan.
- 10:00 to 11:00 A. M. Inspirational talk on Junior and Intermediate Sunday School work. M. E. Leake, Tupelo, Miss.
- 11:00 to 12:00 A. M. Inspirational talk on organized class work in the Sunday School. Harry L. Strickland, Nashville, Tenn.
- 12:00 to 1:30 P. M. Dinner on the ground.
- 1:30 to 2:30 P. M. Detailed discussion on Junior and Intermediate Sunday School work. All questions about this work

will be answered—be ready with one. M. E. Leake, Tupelo, Miss.

2:30 to 3:30 P. M. Detailed discussion on organized class work in the Sunday School. All questions will be answered—be ready with one. Harry L. Strickland, Nashville, Tenn.

3:30 to 4:00 P. M. Report from County and Beat Sunday School organizers.

4:00 Election of officers for another year.

Dear Brother Superintendent,

The above program of the Grenada County Baptist Sunday School Convention which meets in Elliott Fifth Sunday in July is the best program the county has ever had, or will be able to have. Mr. Leake of Tupelo is recognized among the Sunday School workers as being an authority on the Junior and Intermediate work. Mr. Harry L. Strickland of Nashville, Tenn. is head and shoulders above any other Sunday School worker in organized class work in all the Southern States. I trust that you will see to it that you, all your officers, teachers and as many others as possible, will be at Elliott to hear these men.

We want you to elect three delegates from your Sunday School to represent you in any matter that might come up. Let us have a list of these names at least a week before the Convention meets.

C. C. WHITE, Grenada, Pres.

LUCK MARTIN, Holcomb, Vice.

H. G. TALBERT, Grenada, Sec.

## A NEW FIELD.

I have accepted work with some country churches with Senatobia as headquarters. Have made a visit to each of the churches. The earnest faces of the old and hopeful faces of the young both alike appeal to me. Thus far, we have been shown many kindnesses. The fruits of my work at Courtland did not materialize as abundantly as I had hoped. I did not please all and as weak a preacher as I am can't accomplish much without the unanimous consent of his church. Why with the hearty and unanimous support of a former field (Pontotoc) I preached 5 years before I received a convert. In the 3 years at Courtland however, I baptized 8 or 10; the church bought and almost paid for a pastor's home in our last year we over-paid our annual subscription to the 75 Million Campaign. Then we licensed 2 young men (my sons) to preach the glorious gospel of the Son of God. This I am hoping is the greatest work yet wrought in my life. May they each out-strip their father in usefulness. If the limited results lie at the door of the pastor then I could regret it the more exceedingly. But it all brings to mind my oft repeated saying: "The first ten thousand years of our eternity can be well spent in explaining and apologizing to each other. Yet what earnest pastor has not prayed, 'Father forgive them—they know not what they do!'"

With love for all and in good hope behind the blood.

R. A. COOPER.

## COLUMBIA.

I closed out my first year here as pastor last Sunday. The S. S. qualified for the A.A.I. and then requalified again this year for it. The four B. Y. P. U. s are standards and the church has existed at least and have received 228 members and one hundred and fifty of them I baptized. A large amount of the county has been reached and churches are cooperating with us in the work etc.

The meeting at Fernwood was a real revival, large crowds attended not only from the town of Fernwood but Magnolia, McComb and Summit. The pastor is entrenched in the hearts of the people and is leading them in a great way.

The singing was of a high order, led by Mr. and Mrs. Perdue of the Bible School of New Orleans. Bro. Campbell baptized nine and three were received by letter.

Yours in Him,

W. R. COOPER.

## CHARLESTON REVIVAL.

It was my happy privilege to return to Charleston for nine days in a meeting with pastor J. J. Mayfield and his noble church. This was my second meeting with them, besides I was at one time their pastor. It was a joy to be with them again. During the eleven years that has intervened since I left there, Charleston has doubled in population and the church has grown to be one among the best in the state.

Bro. Mayfield was sick when I reached them and grew worse until he was carried to the Hospital in Memphis for treatment. Because of the pastor's illness the meeting came to a close a week before it should have.

We had large crowds and interest deepened until the last moment of the meeting.

Bro. Mayfield has a firm grip on the situation. The people love him. God's blessings on pastor and church.

Yours in Him,

HOMER H. WEBB.

Poplarville.

## TATE COUNTY BAPTIST ENCAMPMENT.

Some one mixed up our work a bit on the front page of last week's issue. Our singing engagements were to follow the encampment according to that report when of course it was to precede. Then I was cornered off, doing separate work on my own initiative, when as a matter of fact I am working with my brethren in this movement. We have extended invitation to our people in adjoining counties to engage with us in that great work. We have the same faculty that Blue Mountain is to have a little later in the Summer. We are working hard to enlist our people and prospects are looking good at this writing. Brother Robertson, the new pastor at Senatobia, is coming heartily into this movement and his church people are taking heavy stock with us. Brother Berry, our Agricultural school man, who will be our host for that week, July 17-21, is also rendering a great service. Every one of our 14 churches has had a special visit and some of them more than one. We are not asking for any outside aid to finance this work, but if any reader



of this paper desires to help some deserving boy or girl to secure this education and training, then send the writer \$3.25, and he will find the boy or girl and see that every advantage is given them. Perhaps you could not find a place where just a little money would render a greater service.

B. F. WHITTEN

#### THE MISSION OF THE CHURCHES IN CHRISTIAN EDUCATION.

(Mrs. Tessa W. Roddey)

The churches used to be stations for soul winning only. Very little preparation of soil went on in the life and functioning of the local church. The greatest parable Jesus taught was the one about seed sowing and soil. So little soil preparation left stony ground, thorns, briars, and wayside paths.

The old time preacher had nearly all the work of the church on his body, mind, and heart. Sometimes one or two deacons were faithful, and a few women led in a Ladies Aid, but the hard work of the church fell on the pastor.

Now all is so different, and all so much wider in plan, higher in purpose, broader in scope, and clearer in vision.

How wonderfully the new church organizations count in the lives of the children, the young people, the men and the women!

To my way of thinking the church life of today is a powerful christian education and training school for service.

If a man hears one hundred-four sermons a year, fifty two prayer-meetings, fifty two Sunday school lessons, twelve church conferences, twelve Sunday school workers councils, and all the special affairs now given for the expression of christian life, he has absorbed consciously or unconsciously the atmosphere of high spiritual endeavor, and he has gotten great christian training if he has in any way taken a part in these services.

All this is obliged to count largely for better thinking and living.

Under the old regime the girl sat through long sermons that she had no capacity to take in—of course the attendance counted largely for character and discipline and high purpose, but under the present regime she has organizations where she takes active part and studies literature suited to her age, capacity, ideas, and point of view; she has fifty two BYPU services a year, and fifty two Girls Auxiliary services or Young Womans Auxiliary services where she reads scripture, leads in prayer, makes programs, thinks up talks and helps in every way to make her program interesting. She also learns to visit the sick, hospitals, aged, shut-ins, and to give gifts. She learns to be a doer of the Word, and not a hearer only.

This is the highest training for an impressionable girls life.

The boy has his work suited to his aims and purposes and age and education in the Royal Ambassadors, and the BYPU. He learns to read and speak in public, and to observe parliamentary rulings, and to do the things he will have to do after he becomes a man and the responsibility of the church rests on him. The Royal Am-

bassador work trains him for bearing responsibility, in leadership, and in the work of his church.

The Sunbeam work takes the child in the most impressionable age and teaches scripture that is never forgotten, and that stays in the heart and makes strong against temptation; teaches hymns, and how to sing them, and how to take offerings, keep minutes, make reports, and in fact all the phases of the work, and trains for Sunday school teaching, and for leading along all lines.

The Workers Council for the Sunday school held once each month is an excellent training place for the mechanical and practical phases of the work, as boys and girls get to realize the need for the manual equipment, and rooms, and all the paraphernalia needed to meet the requirements of the pupils, that the hand and eye may help the ear to get the message.

The womans work in the all round organized church means so much more than ever before to the women and to the homes, as the Circle plan means that every woman will be eventually enlisted, and so have a part in the work; and meeting about in the homes reaches many more women, and carries the church life right into the homes.

Women are in such dead earnest now, too. They are studying about mission fields, equipment, needs, conditions, and studying plans, methods, lives of missionaries, and out of this intensive work and study is coming large and splendid results for The Kingdom.

All this is soil preparation, deep cultivation, that digs up stones and clears away briars, and plows and loosens the hard wayside paths, and as a result of this soil cultivation the seed sown falls into good soil and brings forth abundantly in service.

The pastor who fails to put these organizations in effect in his church is not living up to his privileges, and is lacking in vision. The pastor who fails to have all the boys and girls in the church conferences is lacking in the foundation purpose and preparation. The boys should be trained in actual participation in the practical business setting for spiritual functioning, as too often, for lack of practical business experience in church affairs, the men fail to provide the comfortable, needed, practical equipment for the proper going forward of the spiritual development.

Many men are criticised for not helping in the business life of the church when they are not at all to blame, as they have had no training along that line. They feel awkward and cannot be expected to take a helpful part in something they have never seen carried on, and know absolutely nothing about.

Resolutions adopted by the W. M. U. of the Baptist Church of Sunflower, Mississippi.

Whereas, the gentle spirit of Miss Hattie Whittle Thomas was called from earth to Heaven at two o'clock on the morning of May 14, 1922; She loved the church and the W. M. U. and always attended when it was possible; The sorrow of her passing is soothed by the memory of her clear faith

and undying hope. Because of her Christain faithfulness, we, the members of the W. M. U. of this church desire to record our appreciation of her, therefore Be it Resolved, That:

1st. The sudden removal of our friend and co-worker from our midst leaves a vacancy that will be deeply felt by all members of this organization.

2nd. We extend to her bereaved family our deepest sympathy and commend them to the care of the Great Comforter.

3rd. A page of our minute book be dedicated to her memory.

4th. A copy of these resolutions be sent to her family and to the Baptist Record.

Mrs. K. W. BUTLER,  
Mrs. R. T. DAVIS,  
Mrs. Lee Fox.

MT. VERNON, TISHOMINGO CO.

I am happy to be able to write you that we, the little Baptist Church of Mt. Vernon have succeeded in finding a man to pastor our Church whom we think is a real live wire in the mission work and church life. In March we called as pastor Bro. W. H. Hamilton of Red Bay, Ala. He says he's going to "whip us in or whip us out, one of the two." The result is, we are sending in a little mission money. We have always been missionary—the majority—but we were small in number, only twelve and taking the church as a whole it is poor but Bro. Hamilton in a peculiar way to all other good men we've had before him, seems to be able to help us to see that we are not too poor to do little things for the Master's cause and teaching us too, that God will commend us for the little we do. We shall strive to send in a little money at least if not a large sum, each month or quarterly as the church directs.

We submit this as an article for the Baptist Record if you choose to use it that those who have pastored our

## JELLO Ice Cream Powder



"Did You Make this Ice Cream?"  
"INDEED, I did make it. I am making wonderful ice cream, using a package of Jell-O Ice Cream Powder and a quart of milk for half a gallon. I know how to make home-made ice cream. Anybody can make it." Sugar, flavoring, and everything except the milk are contained in Jell-O Ice Cream Powder. Nothing to do but dissolve the powder in the milk and freeze it. Sold by all grocers, 2 packages for 25 cents.



The Genesee Pure Food Company—Le Roy, N.Y.

church in the past and who are, I am sure still remembering us at the throne of Grace, may see that we are at last on the map. Pray for us and pray God to give us a great meeting, a great ingathering of souls this year.

(Miss) LORA GLENN.

Church Clerk & Treas.

#### A SPECIAL OFFER TO BAPTISTS.

We have just published a 24 page pamphlet edition of "Stewardship Born of God" which we regard as the best, most convincing, brief, terse and easily understood Scriptural argument in behalf of tithing we have ever read. It is written by a Baptist layman.

For ten cents we offer until September 1st 1922 to send this pamphlet and seven others aggregating over 80 pages to any address postpaid.

Please mention the Baptist Record.

Address The Layman Company,

35 N. Dearborn St., Chicago, Ill.

## Castle Heights MILITARY ACADEMY

Things you look for in a school for your boy—sympathetic, intelligent leadership that understands boys. Opportunity for complete mental, physical and moral upbuilding. Academic and Commercial courses. Military Training and all acceptable athletics. Here a strong faculty of University-trained experts assure your boy proper development in all lines. Modern, complete equipment. Recognized by leading universities. For illustrated catalogue, address COL. C. M. MATHIS, A.M., L.L.B., Pres., Box R, Lebanon, Tenn.



For the building of many boys

## SALESMEN WANTED IMMEDIATELY

Spare or Full Time—Big Money  
Writing Orders—Liberal  
Commissions.

Not just an "ordinary" selling offer—this is an OPPORTUNITY such as big, successful men are quick to see and grasp.

Take orders for beautiful memorials by simply showing handsome catalogs—No hard selling necessary—Every family desires a memorial—all you have to do is to help them select the best—you will be welcome in every house—make \$40 a WEEK and UP in SPARE time.

Don't hesitate if you have never sold before. We send you full instructions—and the memorials practically sell themselves.

A little spare time is one qualification—the desire to make money the other. If you have both, write and tell us so, and we'll rush to you the details of this money-making offer. But Don't delay—send your inquiry TODAY.

COGGINS MARBLE COMPANY,  
27 Main Street, Canton, Ga.

**WHEELER**  
Business College  
BIRMINGHAM, ALA.  
"WHEELER STUDENTS  
GET THE BEST POSITIONS"  
Call or Write for Free Catalogue



# MISSISSIPPI WOMAN'S COLLEGE

Standard College Course with fine High School. Freshmen get Home Economics without extra charge. All professors have had post-graduate training. Unsurpassed Music Department headed by Elwood S. Roeder and Barbara Stoudt. Roeder of New England Conservatory.

State Downs P'Pool seven years head of Expression.

66 Diplomas and Seals in Bible Department.

One of the largest swimming pools in the State.

Beautiful new College Hospital.

\$2.50 will reserve room in any Dormitory.

New fire-proof dormitories rooms are in suites of two with private bath room between each two rooms. Board about one half the usual charge for such equipment.

Dockery Hall Co-operative board only \$14 per month. Dockery Hall under charge of Prof. and Mrs. Sharp, over 30 years at Mississippi College.

Write for beautiful new catalogue.

## J. L. Johnson, President

Session opens September 13th.

Hattiesburg, Miss.

### GROVE MEETING AT IMPROVE.

We are planning to begin a ten days Grove Meeting at Improve beginning July 20.

Rev. J. B. Quinn of Printiss will assist the pastor.

We want to ask the prayers of all Christian people that we may have a great meeting.

Improve is a young church, organized about twenty one years ago, with seventeen members. The church has grown rapidly and we now have over two hundred members. Owing to the rapid growth of the church and Sunday School the community has long felt the need of a new church building and today we begin to put brick on the ground for a new thousand dollar church building. The new building will be

up to date, well equipped with Sunday School conveniences, and we think, when finished it will compete with any country church in the state. The writer has served as pastor for twelve years, and can truthfully say, that taken as a whole, the people of Improve are as fine as any to be found in the state. They are loyal to the work, loyal to the pastor, and are working together in unity, hoping to do greater things for our Lord in the future than we have done in the past.

Every one in reach has a cordial invitation to be with us during the meeting.

Yours for greater service.

J. L. Watts Jr.

MRS. EMMA HARRIS RILEY,

Mrs. Emma Harris Riley, wife of

Mr. W. M. Riley and daughter of Mr. and Mrs. J. W. Harris, died January 22nd, 1922 at the hospital at Laurel, Miss. She was born November 26th, 1881, was 41 years old at her death. She was a sweet spirited Christian wife and mother. For years she has been a consecrated Christian always willing to go and do anything she could to advance the Lord's cause. Oh how we miss her at the Lord's House.

She leaves a devoted husband and two sweet children and a host of relatives to mourn her going. 'Tis sad to part with loved ones, but let us look forward to the time when we shall meet her again in peace with God.

The body was laid to rest in the Patterson Cemetery in Jones County

The funeral was conducted by Bro. J. E. Cranford. May the vacant place be filled by the Holy Spirit.

Friend and former Pastor Brother Allred.

EVANGELISTIC SINGERS: "He is Coming O, My King", Evangelist Will H. Fenton. Three copies 10cts, Fenton Music Co. Box 179, New Castle, Pa.

The Heroism of the Ministry in the Hour of Christianity's Peril.

By Clarence Edward McCartney, D. D. A striking presentation of the challenge of the present crisis.

The Princeton Theological Review for July 1922.

Price Sixty cents.

The Princeton University Press, Princeton, N. J.

### 50TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE

OPENS SEPTEMBER 12, 1922.

We already have a large number of room engagements on hand. Others are coming in almost daily.

We expect to open next session with all dormitories newly renovated, a big new concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bath-rooms.

A faculty of unusual strength and competence will be in charge. Write for catalog or send \$10.00 to engage room.

Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.